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Counterfeit Convert, *by* G. Whitehead, p. 72. *I may ſee cauſe Otherways to word the matter, & yet our Intentions be the ſame.*

Great Myſtery, *by* G. Fox, *I am not the Man that gives out things to lay open Wickedneſſes, but that Men may take warning, and fear, and come to know themſelves.*

T. Ellwoods Epiſt. to Friends, p. 72. *The way to recover the deceived is to diſcover, lay open and witneſs againſt the Deceivers.*

NEWS of A

TRUMPET

Sounding in the

WILDERNESS.

OR,

The *Quakers* Antient Teſtimony Revived, Examined and Compared with it ſelf, and alſo with their New Doctrine.

Whereby the Ignorant may learn Wiſdom, and the Wiſe advance in their Underſtandings.

Collected with Diligence, and carefully cited from their Antient and Later Writings, and Recommended to the ſerious Reading and Conſideration of all Enquiring Chriſtians, by

Daniel Leeds.

Prov. 27. v. 5. *Open Rebuke is better than ſecret Love.*

Printed and Sold by William Bradford *at the Bible in* New-York, 1697.

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A

Trumpet Sounded

Out of the Wilderneſs of

AMERICA;

Which may ſerve as a Warning to the Government and People of *England* to Beware of *Quakeriſme.*

Wherein is ſhewed the Great contradictions of the QUAKERS, both in their former and latter Writings. Alſo how they *deny Jeſus of Nazareth to be the* CHRIST. And how in *Pennſilvania* and there-away, where they have the Government in their own Hands, they *hire* and *encourage Men to fight*; and how they *Perſecute, Fine, Impriſon, and take away Goods for* Conſcience ſake. Notwithſtanding they formerly exclaimed againſt the Government of *England*, &c. for the ſame things. Setting forth likewiſe there baſe Temporizing with whatever Government is uppermoſt, *&c.*

By DANIEL LEEDS.

Prov. 27. v. 5. *Open Rebuke is better than ſecret Love.*

Printed by *William Bradford* at the Bible in *New York*; and are to be Sold by *B. Aylmer* at the Three Pidgeons in *Cornhill*, and C. Browne at the Gun at the Weſt-end of St. *Paul's London*. 1699.

Friendly Reader;

THere has happened some Errors in printing the following treatise, occasioned partly by my distance from the Press, and partly by reason of its being thronged with other Work. But the chief of them are here noted, which the Reader is desired to observe in reading, and particularly one above the rest, it is in pag. 11. 2d collumn, at the end of 8th line, these following words are left out, which the Reader is desired to add, *viz.* [" *And his Flesh, and Blood,* " *and Bones are of his Nature*] for *Isaac Pennington*'s words are these, *viz.* " *For that which he* " (Christ) *took upon him was our Garment, even* " *the flesh and blood of our Nature, which is of an* " *earthly perishing Nature; but he is of an eternal* " *Nature, and his flesh and blood and bones are of* " *his Nature.*

The rest are escapes of less Note, which follow, *viz.*

Page 4. line 23. blot out *but*. p. 10. l. 10 for 83. read 283. p. 26. l. 10. read *so that as W. P.* p. 38. l. 1. for *as above*, r. *before, at Numb.* 27. p. 52. l. 17. read *deny Christ to be God and Man*, p. 54. l. 16. f. 10. r. 107. p. 58. l. 3. r. *lugg*. p. 72. l. 6. f. *and* r. *or*. p. 74. l. 9. r. *knaw*. p. 78. l. 15. r. *cutting*. p. 106. l. 24. r. *if*. p. 107. l. 26. for 5. 13. read 513. p. 110. l. 20. r. *fears*. p. 111. l. 11. r. *falsly*. p. 130. l. 7. f. *after* r. *a few*. p. 1[illegible] 2. r. *eternal God*.

The PREFACE.

NOtwithstanding the ensuing Treatise seems to render the People called Quakers not only Heterodox in their Doctrines, but Unconstant and Hypocritical therein also; yet it is my real belief, That the Quakers at first came forth in Life and Power, and made a good beginning, ‖ according to what was made manifest to them. Yet nevertheless by reading their Books of Controversie, 'tis easily seen how the Life and Power, that formerly attended them, did more and more vanish, as they fell to contending with one another about Trifles and Ceremonies, Justifying this and that Order, and getting into Form: and this some of themselves did formerly discern. They at first came forth in Power, at last settled down in Form. And yet, I am strongly sensible that there are many, yea, very many honest sincere hearted People among the Quakers, even among those who are Opposers of George Keith and the late Separates. And therefore God forbid that my Design should be other than that the Hatefulness of the Proud in Spirit should be abased, and Babels Buildings overturned, &c. And when my

‖ Indeed so did most of Sects in Christendom.

Intention

Intentions were firſt ſet on this enſuing Work, I had taken G. K.'s *Books in equally with the reſt, or elſe I ſhould have been partial, as* Caleb Puſey *has been* [being blinded with Prejudice, *as his Terms is*] *in only cauſing* G. K.'s *Books, but not his Oppoſers; but as I proceeded on, at length I found* G. K. (*according to the Example of good men in all Ages*) *had publickly acknowledged himſelf guilty of Errors in divers of his former Books, and promiſed a Correction of the ſame; and now of late we have his Retractation come over in Print. And I would to God his Oppoſers had been as ſenſible of this great diſcovering Day, to have made the like Confeſſion, and ſo at once have laid the Controverſie in the Duſt, and thereby have ſtopt this from ever ſeeing the light, which would have been matter of joy to me, and all concerned in this Controverſie, who have a true Zeal for God and his Truth. For as I have from my Youth been trained up in the* Quakers *Diſcipline, ſo it has been the goodneſs of God to me to incline my Mind to ſeek after him, and that with a Deſire after Knowledge, leſt my Zeal ſhould only proceed from Ignorance.*

And is ſtill remaining in my Memory, That when I was ſcarce ſeven Years old, my Mother (being Religious) uſed to take me aſide to pray to God with her upon my Knees; but ſoon after ſhe turned to the Quakers; and then I heard no more of that kind of Exerciſe.

Yet

For at Twelve Years of Age the God of Heaven viſited me, and made me ſenſible of Eternity, and I had then a Viſion of Chriſt coming down from Heaven, which was Wonderful, but I calling to my Mother to behold the Glory, the Viſion vaniſhed.

Again, at Twenty Years of Age I was afreſh turned to Religion, often weeping in ſecret places becauſe of ſin, till at length I was meditating on a place of Scripture, I was ſuddainly ſurrounded with Glory, and with Soul Raviſhments of Love and Joy, in ſo ſweet and raviſhing a manner as no Pen can or ought to deſcribe, or Tongue declare; with which I have alſo ſome time ſince been viſited: And I being a Hearer and Follower of thoſe Miniſters of the Church of England *who had the beſt Name among the People, did at laſt take a diſlike of ſome by a Story one of them told in his Sermon, which I telling to my Parents, they ſoon prevailed with me to go with them to their Friends Meetings, which I no ſooner did, but their Miniſtry had ſuch effect upon me, that I was conſtrained to believe, what they preached was Infallible, even as the Oracles of God; till on a time as we Meeting where* Giles Barnadiſton *and* Sam. Catchpool *preaching, I obſerved a Contradiction in their Doctrine. Which Cloſe, together with better Reflections that I ſaw between two Elders in the Mens Meeting, not long after, gave the firſt ſtroke to my former Faith, of our*

Friends being led by the Unerring Spirit, and put me me upon pensive Thoughts concerning them; but I kept these things to my self. At length, concluding that all other Societies that I knew, had also their failings, and being joyned, along with my Parents, to the Quakers, *(and being trained up in their Discipline) Resolved to sit down content, and bear these things, so long as I could feel my heart in a molting posture at all Opportunities offered; but could not afterwards swallow down all Doctrines that I heard them preach, without examination, as I found most did (though my Understanding was much darkened by their turning the Scriptures into Allegories) yet as apt as others I was to take up a rest in the establisht form set up amongst us, and I thought I was happy and safe in thus keeping my self within the Pale of the Church; and the rather because the Preachers oft brought Scripture to shew,* That such as were luke-warm in their Profession God would spew them out. *But Experience hath since shewed me, That their Misapplication of this Scripture has proved a stratagem of Satan only to drive People into Form.*

For the Consciences of my old Friends are my Record this day, That many in their Church have been ill Persons, who at the same time have not wanted heat of Zeal for the Form, and for Unity of Friends; and so far my Experience agrees with W. Penn's *Doctrine in his* Address to Protestants, p. 177. 'Tis not to be saved (*says he*) to be

within

within the Pale of any viſible Church—for that is putting an eternal Cheat upon our ſelves. Ill Things are Ill Things within or without the Pale, that matters not. *So I alſo find, That Good Things are Good Things within or without the Pale, that matters not; for Scripture and Church Hiſtory ſhews, That many times ſingle Perſons have been in the right, when gathered Churches and Congregations have been wrong; Examples of this we have in all Ages.*

But paſſing on to the Year 1691. *when Differences aroſe at* Philadelphia *between* George Keith *and others, from his being accuſed to preach* Two Chriſts, *becauſe he preached Faith in Chriſt without us, as well as within, and I giving diligent heed to the Points controverted, my* Underſtanding *and* Intellect *was quickly enlarged, and the Thoughts of my former Viſion of Chriſt deſcending from Heaven, attended me, and my Zeal and Faith in Chriſt was increaſed, and divers Scripture Myſteries were then opened to me, to my great Satisfaction, which I never before could attain to. And I began to find a Call within me, To be active in the ſtation and Capacity wherein God had put me. Wherefore I ſet a Reſolution to Search and Try things for my ſelf, and not to believe on truſt, or becauſe others did. Well, accordingly I ſearched our Friends Books, to ſee if thoſe various Reports were true or falſe; and having, by diligence, received Satisfaction therein, I could not find eaſe in*

my

my breſt without taking the Opportunity that God by his Providence affords me, given to Expoſe and Publiſh what here follows, believing that God Almighty will bleſs my Endeavours to thoſe who are deſirous to ſee for themſelves, and to try all things, in regard I know my proceeding herein was by a Motion heavenly, above Self-will, my ſelf having ſorght againſt the Publication hereof near two Years, under divers Temptations, being not inſenſible what Suffering I may hereby outwardly incur; but a peaceful Conſcience above all.

Now an Objection falls in my way, which I have heard many Old Friends make, viz. That faith of Chriſt, as without us, is only a Notional Hiſtorical Faith, the Profeſſors Faith, which we were taught when Children, and is no ſaving Faith.

Anſw. And in true Experience I affirm, That 'tis the very ſame as this day of the Light within; and I appeal to all their own Conſciences, whether there are not many now amongſt them, that have the like Belief in this inward Manifeſtation of the Light, and yet know not the Work of Regeneration?

And it was worthily obſerved of Calvin (as cited in one of their own Books, entituled, Righteous Judgment, p. 128.) viz. That Calvin inclined to the Divinity of the Light in men univerſally

univerſally, but a little ſhy of ſpeaking more poſitively, for fear of abuſe by Phanaticks. *Behold! now this great Reformer had a perfect ſence how men might run into Abuſes, by high pretences to Light and Spirituality. And whether what that great Reformer feared in that Age, be not come to paſs now in this Age, I leave to the judgment of the Impartial* Reader *of the enſuing Book.*

Laſtly, *We have account from* England, *That ſince* G. Keith's *arrival there, the Doctrine of Chriſt crucified, and faith in him, as without men, is now frequently preached by the* Quakers, *cauſing many to ſay,* That if ever Chriſt was preached out of Envy, now is the time (*as we read ſome did in the Apoſtles days*) hence 'tis not impoſſible, but in time they may come to preach that *Doctrine in* true love, *and ſo confeſs that* George Keith *has been the greateſt Inſtrument in Gods hand, of good to the* Quakers, *that ever yet aroſe amongſt them.*

But by the Complaint that their Friend A. Hollins *lately made to their Mens Meeting at* Burlington, *by a Paper given in under his hand, it appears, that the Preachers about* Delaware *are not yet come ſo far as to preach ſuch Doctrine out of Envy, much leſs for love. For the ſatisfaction of ſome, I ſhall here an abſtract of his give own words, as I have it by me, under his hand, viz.*

"Friends

"Friends and Brethren, It being my Lot to be "diſowned the 3d of *November* laſt, by *Samuel* "*Jennings*, *Marmaduke Stacy* and *George Grey*, with "whoſe leave I make my Addreſs to this Meet- "ting, ſhewing the cauſe, *&c.*

"[One preached thus] *It is the Work of the* "*Devil to cauſe People, that have profeſt the Ap-* "*pearance of Chriſt in the heart, to reſpect the* "*Perſon without them.* [Another preached thus] "*I am grieved that any, that have profeſt the* "*Light, ſhould now direct the Minds of People to* "*reſpect him as he is now in Heaven above the* "*Clouds: Truly (Friends) it is Deluſion* [Ano- "ther preached thus] *There is that would have* "*Fleſh added in the Creed, but let them take it that* "*will, I believe the Lord will give them his Plagues* "*and Torments with it* ——If theſe things are "owned by you, I remain

Your Diſowned Brother, Abr. Hulings.

Now, who would think any other, but that this Quakers *Church at* Burlington *ſhould condemn ſuch Doctrine as this? No, but this they did not do, but gave* A. Hulings *his Paper again, without any Anſwer. Why, if they had done otherwiſe they had not acted agreeable to their Brethren at* Philadelphia *ſome time before. For there is one* John Humphery, *a Preacher near* Philadelphia, *that writes a Letter againſt* G. K. *and his Friends, wherein he has this Expreſſion,* "I am grieved to

"hear

"bear ſome ſay they expect to be juſtified by "that Blood that was ſhed at *Jeruſalem*. *In juſtification of which Paſſage, he writes in another Letter, thus*, viz. "His (*Chriſt's*) own words "will clear me from your aſperſion, *John* 6. c 3. "*It is the Spirit that quickeneth, the fleſh profiteth* "*Nothing*. So he himſelf aſcribes the work of "mine Salvation and Sanctification, Not to the "Fleſh that ſuffered, but to the Spirit that "quickened, Not to the Blood that was ſhed at "*Jeruſalem*, but unto that Fleſh and Blood which "is Spiritual, &c. *Of this falſe Doctrine* G. K. *complained to the Quarterly Meeting at* Philadelphia, *but no Anſwer could be had, nor no blame nor condemnation muſt paſs againſt their Brother* J. Humphery *for this falſe Doctrine*; *tho' its near ſix Years ſince theſe Letters were writ.*

Well, Reader, *This is a Taſte of the Doctrine and Faith of our* Delaware Quakers, *though as I ſaid before, we hear the contrary Doctrine is now preached in* London; *and thou mayſt expect to find much more ſuch like falſe Doctrine, Cloſhes, and Contradictions in the enſuing Treatiſe. And I ſhould have been glad if I could been eaſie without detecting the ſame; but I have now done it, and hope it may be the laſt I ſhall be concerned in: And whatever may be my lot for this, I am content, knowing my Intention & proceeding herein to be honeſt and ſincere.* Amen.

B. L.

The Contents

The Introduction, page 1.

Chap. 1. *The Dis-harmony, Clashes and Contradictions of the* Quakers *in both their ancient and later Writings,* p. 4.

Chap. 2. *Of Opposition as Unity,* p. 46.

Chap. 3. *A short Summary of Citations from the* Quakers *Books, shewing that they deny* Jesus of Nazareth *to be the Christ,* p. 52.

Chap. 4. *Of calling Names for Religion,* p. 59.

Chap. 5. *Of Prophecyes,* p. 59.

Chap. 6. *Of Infallible Discerning,* p. 61.

Chap. 7. *Of the Scriptures,* p. 68.

Chap. 8. *Of Magistracy and Government,* p. 77.

Chap. 9. *Of Persecution and Prosecution,* p. 81.

Chap. 10. *Friends Sufferings to be recorded by* London *Meeting,* p. 91.

Chap. 11. *Of Swearing,* p. 97.

Chap. 12. *Of Fighting, Swearing and paying Tythes,* p. 102.

Chap. 13. *Of Miracles,* p. 110

Chap. 14. *Of Life and Doctrine,* p. 113.

Chap. 15. *Sabbath Day Wheel turned round,* p. 118.

The CONTENTS.

An Appendix, p. 121
Of Infallibility p. 129
Of Ignorance p. 130
Concerning Papists, p. 134.
A Postscript, by way of Question to the Leaders of my Old Friends, p. 137.
A Proposition to meet our Adversaries in a publick Meeting, concerning the matters contained in this Book, p. 140.
A Copy of a Letter sent to the Author by a Person of Note, p. 142

INTODUCTION.

EXperience ſhews, That the *Quakers* have always been exceeding Clamorous againſt thoſe who have oppoſed any of their Doctrines, eſpecially in thoſe books whoſe Authors are dead. And yet notwithſtanding no *Chriſtian Profeſſors* are more guilty than themſelves, not only of condemning Doctrines of Perſons that are dead [as divers of their Books teſtify] but alſo guilty of Cenſuring Perſons too after their deceaſe, eſpecially ſuch as have been their oppoſers For this take one Example from *W. Penn*, *viz.*

Reaſon againſt Railing, p. 163. *Tho. Hicks* complaining of *E. Burroughs* for giving ill Names to *P. Bennet*, for asking Queſtions of the *Quakers*. *W P.* makes *Thomas Hicks* this Reply, *viz.* *'Tis Wicked, with a witneſs, and like a moſt irreligious Miſcreant indeed; God is my Record this day, I would not to inherit more Worlds than there are Stars in the Firmament, have ſo violated the Laws of Charity againſt the moſt violent of our deceaſed Oppoſers, Ungodly Traducer, whoſe Envy, no doubt, has fire enough in it to burn this good mans bones*, &c. Note, at what a rate he goes on [conſidering the cauſe] more like a *Domineering Ranter* then a meek and humble *Quaker*, ſeeing himſelf,

Yet at Twelve Years of Age the God of Heaven visited me, and made me sensible of Eternity, and I had then a Vision of Christ coming down from Heaven, which was Wonderful, but I calling to my Mother to behold the Glory, the Vision vanished.

Again, at Twenty Years of Age I was afresh turned to Religion, often weeping in secret places because of sin, till at length I was meditating on a place of Scripture, I was suddainly surrounded with Glory, and with Soul Ravishments of Love and Joy, in so sweet and ravishing a manner as no Pen can or ought to describe, or Tongue declare (with which I have also some time since been visited) And I being a Hearer and Follower of those Ministers of the Church of England *who had the best Name among the People, did at last take a dislike of them by a Story one of them told in his Sermon, which I telling to my Parents, they soon prevailed with me to go with them to their Friends Meetings, which I no sooner did, but their Ministry had such effect upon me, that I was constrained to believe, what they preached was Infallible, even as the Oracles of God; till on a time at a Meeting where* Giles Barnadiston *and* Sam. Cater *preaching, I observed a Contradiction in their Doctrine. Which Clash, together with bitter Reflections that I saw between two Elders in the Mens Meeting, not long after, gave the first stroke to my former Faith, of our*

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But passing on to the Year 1691. *when Differences arose at* Philadelphia *between* George Keith *and others, from his being accused to preach* Two Christs, *because he preached Faith in Christ without us, as well as within, and I giving diligent heed to the Points controverted, my* Understanding *and* Intellect *was quickly enlarged, and the Thoughts of my former Vision of Christ descending from Heaven, attended me, and my Zeal and Faith in Christ was increased, and divers Scripture Mysteries were then opened to me, to my great Satisfaction, which I never before could attain to. And I began to find a Call within me, To be active in the station and Capacity wherein God had put me. Wherefore I set a Resolution to Search and Try things for my self, and not to believe on trust, or because others did. Well, accordingly I search'd our Friends Books, to see if those various Reports were true or false; and having, by diligence, received Satisfaction therein, I could not find ease in*

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my breſt without taking the Opportunity that God by his Providence affords me, now to Expoſe and Publiſh what here follows, believing that God Almighty will bleſs my Endeavours to thoſe who are deſirous to ſee for themſelves, and to try all things, in regard I know my proceeding herein was by a Motion heavenly, above Self-ends, my ſelf having ſought againſt the Publication hereof near two Years, under divers Temptations, being not inſenſible what Suffering I may hereby outwardly incur; but a peaceful Conſcience above all.

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Anſw. And in true Experience I affirm, That 'tis the very ſame as this day of the Light within; and I appeal to all their own Conſciences, whether there are not many now amongſt them, that have this like Belief in this inward Manifeſtation of the Light, and yet know not the Work of Regeneration?

And it was worthily obſerved of Calvin (as cited in one of their own Books, entituled, Righteous Judgment, p. 128.) viz. That Calvin inclined to the Divinity of the Light in men univerſally

univerſally, but a little ſhy of ſpeaking more poſitively, for fear of abuſe by Phanaticks. *Behold! now this great Reformer had a perfect ſence how men might run into Abuſes, by high pretences to Light and Spirituality. And whether what that great Reformer feared in that Age, be not come to paſs now in this Age, I leave to the judgment of the Impartial* Reader *of the enſuing Book.*

Laſtly, *We have account from* England, *That ſince* G. Keith's *arrival there, the Doctrine of Chriſt crucified, and faith in him, as without men, is now frequently preached by the* Quakers, *cauſing many to ſay,* That if ever Chriſt was preached out of Envy, now is the time (*as we read ſome did in the Apoſtles days*) hence 'tis not impoſſible, but in time they may come to preach that *Doctrine in true love, and ſo confeſs that* George Keith *has been the greateſt Inſtrument in Gods hand, of good to the* Quakers, *that ever yet aroſe amongſt them.*

But by the Complaint that their Friend A. Hulins lately made to their *Mens Meeting at* Burlington, by a Paper given in under his hand, *it appears, that the Preachers about* Delaware *are not yet come ſo far as to preach ſuch Doctrine out of Envy, much leſs for love. For the ſatisfaction of ſome, I ſhall here an abſtract of his give own words, as I have it by me, under his hand, viz.*

The Friends

"Friends and Brethren, It being my Lot to be "diſowned the 3d of *November* laſt, by *Samuel* "*Jennings*, *Marmaduke Stacy* and *George Grey*, with "whoſe leave I make my Addreſs to this Meet- "ting, ſhewing the cauſe, *&c.*

"[One preached thus] *It is the Work of the* "*Devil to cauſe People, that have profeſt the Ap-* "*pearance of Chriſt in the heart, to reſpect the* "*Perſon without them.* [Another preached thus] "*I am grieved that any, that have profeſt the* "*Light, ſhould now direct the Minds of People to* "*reſpect him as he is now in Heaven above the* "*Clouds: Truly (Friends) it is Deluſion* [Ano- "ther preached thus] *There is that would have* "*Fleſh added in the Creed, but let them take it their* "*will, I believe the Lord will give them his Plagues* "*and Torments with it* ——If theſe things are "owned by you, I remain

Your Diſowned Brother, Abr. Hulings.

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The Contents

The Introduction, page 1.

Chap. 1. *The Disharmony, Clashes and Contradictions of the* Quakers *in both their antient and later Writings,* p. 4.

Chap. 2. *Of Opposition at Unity,* p. 46.

Chap. 3. *A short Summary of Citations from the* Quakers *Books, shewing that they deny* Jesus of Nazareth *to be the Christ,* p. 52.

Chap. 4. *Of calling Names for Religion,* p. 58.

Chap. 5. *Of Prophecyes,* p. 59.

Chap. 6. *Of Infallible Discerning,* p. 61.

Chap. 7. *Of the Scriptures,* p. 68.

Chap. 8. *Of Magistracy and Government,* p. 78.

Chap. 9. *Of Persecution and Prosecution,* p. 81.

Chap. 10 *Friends Sufferings to be recorded by* London *Meeting,* p. 91.

Chap. 11. *Of Swearing,* p. 97.

Chap. 12. *Of Fighting, Swearing and paying Tythes,* p. 102.

Chap. 13. *Of Miracles,* p. 810

Chap. 14. *Of Life and Doctrine,* p. 113.

Chap. 15. *Sabbath Day, Wheel turned round,* p. 118.

"hear ſome ſay they expect to be juſtified by "that Blood that was ſhed at *Jeruſalem*. *In juſtification of which Paſſage, he writes in another Letter, thus*, viz. "His (*Chriſt's*) own words "will clear me from your aſperſion, *John* 6. c 3. "*It is the Spirit that quickeneth, the fleſh profiteth* "*Nothing*. So he himſelf aſcribes the work of "ſalvation and ſanctification, Not to the "Fleſh that ſuffered, but to the Spirit that "quickened, Not to the Blood that was ſhed at "*Jeruſalem*, but unto that Fleſh and Blood which "is Spiritual, &c. *Of this falſe Doctrine* G. K. *complained to the Quarterly Meeting at* Philadelphia, *but no Anſwer could be had, nor no blame nor condemnation muſt paſs againſt their Brother* J. Humphery *for this falſe Doctrine*; *tho' its near ſix Years ſince theſe Letters were writ.*

Well, Reader, *This is a Taſte of the Doctrine and Faith of our* Delaware Quakers, *though as I ſaid before, we hear the contrary Doctrine is now preached in* London; *and thou mayſt expect to find much more ſuch like falſe Doctrine, Cloſhes, and Contradictions in the enſuing* Treatiſe. *And I ſhould have been glad if I could been eaſie without detecting the ſame; but I have now done it, and hope to may be the laſt I ſhall be concerned in: and whatever may be my lot for this, I am content, knowing my Intentions & proceeding herein to be juſt and ſincere.* Amen.

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The Contents

The Introduction, page 1.

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Chap. 2. *Of Opposition as Unity,* p. 46.

Chap. 3. *A short Summary of Citations from the* Quakers *Books, shewing that they deny* Jesus of Nazareth *to be the Christ,* p. 52.

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Chap. 6. *Of Infallible Discerning,* p. 61.

Chap. 7. *Of the Scriptures,* p. 68.

Chap. 8. *Of Magistracy and Government,* p. 77.

Chap. 9. *Of Persecution and Prosecution,* p. 81.

Chap. 10. *Friends Sufferings to be recorded by* London *Meeting,* p. 91.

Chap. 11. *Of Swearing,* p. 97.

Chap. 12. *Of Fighting, Swearing and paying Tythes,* p. 102.

Chap. 13. *Of Miracles,* p. 110

Chap. 14. *Of Life and Doctrine,* p. 113.

Chap. 15. *Sabbath Day Wheel turned round,* p. 118.

The CONTENTS.

An Appendix, p. 121
Of Infallibility p. 129
Of Tradition p. 130
Concerning Papists, p. 134.
A Postscript, by way of Question to the Leaders of my Old Friends, p. 137.
A Proposition to meet our Adversaries in a publick Meeting, concerning the matters contained in this Book, p. 140.
A Copy of a Letter sent to the Author by a Person of Note, p. 142.

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EXperience ſhews, That the *Quakers* have always been exceeding Clamorous againſt thoſe who have oppoſed any of their Doctrines, eſpecially in thoſe books whoſe Authors are dead. And yet notwithſtanding no *Chriſtian Profeſſors* are more guilty than themſelves, not only of condemning Doctrines of Perſons that are dead [as divers of their Books teſtify] but alſo guilty of Cenſuring Perſons too after their deceaſe, eſpecially ſuch as have been their oppoſers For this take one Example from *W. Penn*, *viz.*

Reaſon againſt Railing, p. 163. *Tho. Hicks* complaining of *E. Burroughs* for giving ill Names to *P. Bennit*, for asking Queſtions of the *Quakers*. *W P.* makes *Thomas Hicks* this Reply, *viz.* *'Tis Wicked, with a witneſs, and like a moſt irreligious Miſcreant indeed; God is my Record this day, I would not to inherit more Worlds than there are Stars in the Firmament, have ſo violated the Laws of Charity againſt the moſt violent of our deceaſed Oppoſers, Ungodly Traducer, whoſe Envy, no doubt, has fire enough in it to burn this good mans bones*, &c. Note, at what a rate he goes on [conſidering the cauſe] more like a *Domineering Ranter* then a meek and humble *Quaker*, ſeeing himſelf,

to

ſo really guilty of Cenſuring and inveighing at *J. Perrot*, one of there deceaſed Oppoſers, as may be ſeen in his Book, call'd *Judas and the Jews*; And yet I know not that he got ſo much by ſo doing as to pay one Debt, and much leſs ſo many Worlds as there are Stars in the Firmament; but having not the Book at hand, to cite particulars, I'll ſet down what *John Taylor* and *Jo. Feild* [Brethren of *W. P.*] ſay of the ſaid *Perrot* after his deceaſe, p. 9. of their *Loving Invitation*, viz. *J. Perrot* (ſay they) *became a Troubler and Oppoſer, and loſt the Unity of Friends in general, and ſo was cut off from the Vine Chriſt, and dyed miſerably* [being in debt, as they ſay.] See now here they cenſure one of there deceaſed Oppoſers to Damnation. Behold the ſelf-condemnation of theſe men! & their *want of charity* to the deceaſed! Where has any of their *Oppoſers* been ſo *Uncharitable* to any of them, after death eſpecially?

But my preſent buſineſs is not at all about the Dead, neither about Men, nor Things that are Dead, but againſt confuſed Doctrines now living, viz. owned patronized and juſtified by men now living: [as witneſs the late general account given in the *City Mercury* or News Book, by the 24 *Quakers* at *London*.] And *W. Bayly*, p. 568. oppoſing ſome Doctrine of a *Quaker* who was dead, ſays, *As for that which is dead, I have little to ſay one way or other; I look not* [ſayes he] *at the Perſon of any Living or Dead in that reſpect, but to*

is that that lives that makes the difference. And just as *W. Bayly* sayes, so it is; For those citations following are the Doctrines of those now living, tho' some of the first Authors be dead. And my care has been to cite the Passages so large as to deliver the plain and full sense and meaning of their Authors to all intelligent Readers, as they will find who please to examine and compare the same impartially. But if through my distance from the Press some Errors or Escapes should pass Uncorrected, I desire the candid Readers excuse or pardon, seeing none are designed.

Lastly Whereas some Preachers of late [to excuse such confused Doctrines as follow] tell the People, *That 'tis easie to find seeming Contradictions in the Scriptures; And why then may it not be so in our Friends Books?* To which I say, they themselves in their Books give the reason why 'tis so with the Scriptures; which reason cannot hold as to their Books; for *W. Penn* takes up several pages in his *Rejoynder*, to shew to *J. Faldo* the Uncertainty of the Scriptures, bringing Reasons to Prove them not the same as given forth, but altered and corrupted; so *John Whitehead*, to the same effect in *Refuge fixed*; also *G. Whitehead* in divers Books, and *S. Fisher* at large in *Rusticus*, &c. all which shall be shewed hereafter. Now this cannot be alledged of their Books, because we have the first Impression of

them, and therefore they cannot be altered or corrupted. So that this is too short a cover for this Mystry of Confusion, which I desire all sober Readers well to Note.

Having thus premised, shall now proceed to note some of the Contradictions and Clashes of the *Quakers*, as I find them set down in their antient and latter Writings; with some Observations on the same.

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Sandy Foundat. p. 13. *W. P.* saith, *Since the Father is God, and the Son is God, & the Spirit is God, & unless the Father, Son and holy Ghost were 3 distinct Nothings, they must be three distinct Substances. & consequently three distinct Gods.*

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Note, here if G. W's Real distinction do not make the Father & Son distinct Substances. But *W. Penn* tells him they are *distinct nothings*. Reconcile these who can.

Quakers

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Quakers Plainneſs, p. 24. G. W. ſaith, *we own that the Father is in the Son and the Son is in the Father; and alſo that the Son is the mighty God, the Everlaſting Father, the Prince of Peace.*

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Note, how *W. P.* calls his Brother *Whitehead's* Doctrine Ridiculous & Shamefull.

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Qrs. plainneſs, p. 19. *G. W.* there declares, that they cannot deviate from Scripture Phraſe in their Creed; *For until you bring us plain Scripture* (ſaith he) *that ſaith, the humane Nature is the Chriſt* [*which phraſe is conſcientiouſly ſcrupled*] *we muſt rather patiently bear your cenſure, than deviate from Scripture Language in our Creed.*

But in p. 18. G. W. ſayes, *Have we not plainly and often confeſt, that the divine Nature or word cloathed with the moſt holy Manhood, was and is the Chriſt?* Note, [*cloathed with the moſt holy Manhood*] is not Scripture Language or phraſe; ſo that here he deviates from Scripture Language in his Creed, in the very next page. Pray what is this but Hypocriſie?

Sandy

universally, but a little shy of speaking more positively, for fear of abuse by Phanaticks. *Behold! now this great Reformer had a perfect sence how men might run into Abuses, by high pretences to Light and Spirituality. And whether what that great Reformer feared in that Age, be not come to pass now in this Age, I leave to the judgment of the Impartial* Reader *of the ensuing Book.*

Lastly, *We have account from* England, *That since* G. Keith's *arrival there, the Doctrine of Christ crucified, and faith in him, as without men, is now frequently preached by the* Quakers, *causing many to say,* That if ever Christ was preached out of Envy, now is the time (*as we read some did in the Apostles days*) hence 'tis not impossible, but in time they may come to preach that Doctrine in true love, and so confess that George Keith *has been the greatest Instrument in Gods hand, of good to the* Quakers, *that ever yet arose amongst them.*

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The Contents

The Introduction, page 1.

Chap. 1. *The Disharmony, Clashes and Contradictions of the* Quakers *in both their antient and later Writings,* p. 4.

Chap. 2. *Of Opposition as Unity,* p. 46.

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The CONTENTS.

An Appendix, p. 121
Of Infallibility p. 129
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Qrs. plainness, p. 19. *G. W.* there declares, that they cannot deviate from Scripture Phrase in their Creed; *For until you bring us plain Scripture* (saith he) *that saith, the humane Nature is the Christ* [*which phrase is conscientiously scrupled*] *we must rather patiently bear your censure, than deviate from Scripture Language in our Creed.*

But in p. 18. G. W. sayes, *Have we not plainly and often confest, that the divine Nature or word cloathed with the most holy Manhood, was and is the Christ?* Note, [*cloathed with the most holy Manhood*] is not Scripture Language or phrase; so that here he deviates from Scripture Language in his Creed, in the very next page. Pray what is this but Hypocrisie?

A *Sandy*

Numb. IV.

Sandy Foundn. p. 22. *W. Penn* ſaith, Since Chriſt could not pay what was not his own [Debt] it follows, that in the payment of his own, the caſe ſtill remains equally grievous, ſince the debt is not hereby abſolved or forgiven, but transfered only

Divi. of Chriſt. Anſ. to T. D. p. 16. *How falſe and Blaſphemous* (ſays G. W.) *this charge is againſt Chriſt, I appeal to all ſober Profeſſors of Chriſtianity, viz. That never God required Satisfaction of Chriſt, ſo was diſt from Chriſt.*

Now obſerve, That as before W. P. Renders *Geo. Whitehead's* Doctrine Ridiculous & Shamefull, ſo here G. W. renders *W. Penns* Doctrine baſphemous for holding, that Chriſt had a Debt of his own to ſatisfy to God, as W. P. more largely affirms, p. 22. of his *Sandy Foundat.* Therefore as G. W. in his *Quakers plainneſs*, p. 20 ſays, *Pray you Baptiſts agree upon a conſiſtent Creed that you intend to ſtand by*, ſo now the *Baptiſts* may ſay, *Pray you* Quakers *agree upon a conſiſtent Creed that you intend to ſtand by*; &c.

Again, I cannot but obſerve, that though G. *Whitehead* (as before) pretends, that they conciencioully ſcruple to deviate from Scripture Language or phraſe, yet I have not met with one Book of controverſie that G. W. has written, but he himſelf diviates from Scripture phraſe herein.

Likewiſe

Likewiſe in *Divinity of Chriſt by G. W.* and *G. Fox*, they begin in the Epiſtle with Commanding and charging Profeſſors to bring expreſs Scripture for their Doctrine, ſaying, *whether do the Scriptures ſpeak of three Perſons in the Godhead, in theſe expreſs words? Let us ſee where it is written; Come, do not ſhuffle, for we are reſolved the Scripture ſhall buffet you about. And where doth the Scripture ſpeak of a Humane Nature of Chriſt in Heaven? And where doth the Scripture ſay, the Soul is part of mans Nature? Give us plain Scripture, without adding or diminiſhing. Come let us ſee Chapter and verſe*, &c.

Now may not the Profeſſors ſay, Come G. W. Come *Quakers*, where doth the Scripture ſay, the Diſtinction of Father and Son is not only Nominal, but Real, in theſe expreſs words? Let us ſee where it is written: Come, do not ſhuffle: And where doth the Scripture ſpeak or ſay, *the divine Nature cloathed with the moſt holy Manhood, was and is the Chriſt?* And where doth the Scripture ſay (theſe words) *The Light within every man?* Give us plain expreſs Scripture for this your firſt, and grand Principle of all, without adding or diminiſhing. Come let us ſee Chapter and Verſe, ſeeing you pretend you cannot deviate from Scripture phraſe in your Creed.

Beſides, if G. W. does not hereby mean deceit and hypocriſie, for what end does he pretend they cannot own this or that in their Creed, if it be not expreſs

expressed in plain Scripture, seeing they so often and plainly testify that the Scripture is not their Rule but the light within is their rule in Faith; But for Professors to call for Scripture is but according to their principles, because they own it for their rule.

Numb. V.

Sandy Founda. p. 15. W. P. saith, *In the fulness of time [God] sent his Son, who so many hundred years since in PERSON testified the virtue,* &c.

Quakers plainness p. 24. G. W. saith, *The Title PERSON is too low and unscriptural to give to the Christ of God.*

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E. Burroughs p. 142. J. Bunjon said, *How are they deceived who own Christ no otherwayes then as he was before the world began!* E. B. Replys, *Here thou hast discovered thy self more plainly; Did not the Saints own Christ Jesus, the same yesterday, to day and for ever, for salvation.*

Quakers vindication p. 16. by G. Bishop, *We distinguish between Christ which was before the Foundation of the World, and his being within, the true Light, & the Body which he took of the Virgin,* &c.

Note here G. B. owns Christ otherwayes [*For Salvation*] than as he was before the world began, for he makes 3 distinctions of Christ.

Numb. VII.

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R. Haberthorns works, p. 20. Preist says, *Christ himself was not capable of Faith and Repentance.* *R. H.* Replys, *Here I Charge thee to be a Lyar and a Slanderer; for he was capable of Faith and Repentance.*

Divinity of Christ, Ans. to T. D. p. 22. *Christ he never did nor could sin* (says G. Whitehead)

Note, does not G. W. here hold Christ not capable of sin? And how then was he capable of Repentance.

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Quakers Challenge, by Solomon Ecclis, George Fox, whose Name (says he) *thou art not worthy to take in thy Mouth, who is a Prophet indeed: It was said of Christ, that he was in the World, and the World was made by him, and the World knew him not; so it may be said of this true Prophet, whom John said, he was not: But thou wilt feel this Prophet one day as heavy as a Milstone upon thee* &c. G. W. excuses this in his scribes search, p. 58.

Book call'd *Ishmael*, &c. p. 9. by G. W. One said, *It is all one to say the Scripture saith, and God saith.* G. W. Replys, *Thou Blasphemous Beast, dost thou make no difference between the Scripture and God! Here let all that reads this, see thy Blasphemy.*

Note, upon what occasions they revile others for Blasphemy. But G. W. excuses that real Blasphemy in his Brother S. E. and only sayes 'Tis a little failure in syntax.

But

The CONTENTS.

An Appendix, p. 121
Of Infallibility p. 129
Of Toleration p. 130
Concerning Papists, p. 134.
A Postscript, by way of Question to the Leaders of my Old Friends, p. 137.
A Proposition to meet our Adversaries in a publick Meeting, concerning the matters contained in this Book, p. 140.
A Copy of a Letter sent to the Author by a Person of Note, p. 142.

INTODUCTION.

EXperience ſhews, That the *Quakers* have always been exceeding Clamorous againſt thoſe who have oppoſed any of their Doctrines, eſpecially in thoſe books whoſe Authors are dead. And yet notwithſtanding no *Chriſtian Profeſſors* are more guilty than themſelves, not only of condemning Doctrines of Perſons that are dead [as divers of their Books teſtify] but alſo guilty of Cenſuring Perſons too after their deceaſe, eſpecially ſuch as have been their oppoſers For this take one Example from *W. Penn*, *viz.*

Reaſon againſt Railing, p. 163. *Tho. Hicks* complaining of *E. Burroughs* for giving ill Names to *P. Bennet*, for asking Queſtions of the *Quakers* *W. P.* makes *Thomas Hicks* this Reply, *viz.* *'Tis Wicked, with a witneſs, and like a moſt irreligious Miſcreant indeed; God is my Record this day, I would not to inherit more Worlds than there are Stars in the Firmament, have ſo violated the Laws of Charity againſt the moſt violent of our deceaſed Oppoſers, Ungodly Traducer, whoſe Envy, no doubt, has fire enough in it to burn this good mans bones,* &c. Note, at what a rate he goes on [conſidering the cauſe] more like a *Domineering Ranter* then a meek and humble *Quaker*, ſeeing himſelf,

is

is really guilty of Cenſuring and inveighing at *J. Perrot*, one of there deceaſed Oppoſers, as may be ſeen in his Book, call'd *Judas and the Jews*; And yet I know not that he got ſo much by ſo doing as to pay one Debt, and much leſs ſo many Worlds as there are Stars in the Firmament; but having not the Book at hand, to cite particulars, I'll ſet down what *John Taylor* and *Jo. Feild* [Brethren of *W. P.*] ſay of the ſaid *Perrot* after his deceaſe, p. 9. of their *Loving Invitation*, viz. *J. Perrot* (ſay they) *became a Troubler and Oppoſer, and loſt the Unity of Friends in general, and ſo was cut off from the Vine Chriſt, and dyed miſerably* [being in debt, as they ſay.] See now here they cenſure one of there deceaſed Oppoſers to Damnation. Behold the ſelf-condemnation of theſe men! & their *want of charity* to the deceaſed! Where has any of their *Oppoſers* been ſo *Uncharitable* to any of them, after death eſpecially?

But my preſent buſineſs is not at all about the Dead, neither about Men, nor Things that are Dead, but againſt confuſed Doctrines now living, viz. owned patronized and juſtified by men now living [as witneſs the late general account given in the *City Mercury* or News Book, by the 24 *Quakers* at *London*.] And *W. Bayly*, p. 568. oppoſing ſome Doctrine of a *Quaker* who was dead, ſays, *As for that which is dead, I have little to ſay one way or other; I look not* [ſayes he] *at the Perſon of any Living or Dead in that reſpect, but to*

is that that lives that makes the difference. And just as *W. Bayly* sayes, so it is; For those citations following are the Doctrines of those now living, tho' some of the first Authors be dead. And my care has been to cite the Passages so large as to deliver the plain and full sense and meaning of their Authors to all intelligent Readers, as they will find who please to examine and compare the same impartially. But if through my distance from the Press some Errors or Escapes should pass Uncorrected, I desire the candid Readers excuse or pardon, seeing none are designed.

Lastly, Whereas some Preachers of late [to excuse such confused Doctrines as follow] tell the People, *That 'tis easie to find seeming Contradictions in the Scriptures; And why then may it not be so in our Friends Books?* To which I say, they themselves in their Books give the reason why 'tis so with the Scriptures; which reason cannot hold as to their Books; for *W. Penn* takes up several pages in his *Rejoynder*, to shew to *J. Faldo* the Uncertainty of the Scriptures, bringing Reasons to Prove them not the same as given forth, but altered and corrupted; so *John Whitehead*, to the same effect in *Refuge fixed*; also *G. Whitehead* in divers Books, and *S. Fisher* at large in *Rusticus*, &c. all which shall be shewed hereafter. Now this cannot be alledged of their Books, because we have the first Impression of

them, and therefore they cannot be altered or corrupted. So that this is too short a cover for the Mystry of Confusion, which I desire all sober Readers well to Note.

Having thus premised, I shall now proceed to note some of the Contradictions and Clashes of the *Quakers*, as I find them set down in their antient and latter Writings; with some Observations on the same.

CHAP. I.

The Disharmony, Clashes and Contradictions of the Quakers *in both their antient and latter Writings.*

Numb. I.

Sandy Foundat. p. 13. W. P. saith, Since the Father is God, and the Son is God, & the Spirit is God, &c. unless the Father, Son and holy Ghost are 3 distinct Nothings, they must be three distinct Substances. & consequently three distinct Gods.

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Note, here if G. W's Real distinction do not make the Father & Son distinct Substances. But *W. Penn* tells him they are *distinct nothings*. Reconcile these who can.

Quakers

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But

But let *G. Whitehead* tell me, If a man ſhould affirm it is all one to ſay, His Book *Iſhmael* ſaith, and the Spirit of God ſaith, Whether this would be blaſphemy? ſince he aſſerts in the Title page, *That it was given forth from the Spirit of the Lord*: Pray Reader take good Notice of this, for he can no ways anſwer it without baffling himſelf.

Numb. IX.

G. F's Great Myſt. p. 264, 264, 283. Prieſt ſayes, *A man by his own power cannot get into Regeneration, for they are dead in ſins and Treſpaſſes.* G. F Replys, *Some are ſanctified from the Womb, and ſome Children are holy; for all are not dead in ſins and treſpaſſes; and ſome Children were born of Believers.* And p 355 *Believers are the holy: ſo the Believers Children, A new Creation, a holy Generation.*

Divin. of Chriſt, Anſ. to T. D. p. 20 *G. W.* ſayes, *Condemnation came upon all men — Death paſt upon all men; for that all have ſinned.* p 22. Again, *Chriſt dyed for all, ſo all were dead in Sins, and Treſpaſſes*, &c.

Note. is not here a little failure in ſyntax too? elſe how is it that G. W. contradicts G. F. *a Prophet indeed!* But pray take a view and ſee if the Children of believers in the Light are not Children of Wrath too as well as others; or let us know by what Marks we ſhall diſtinguiſh their Children to be a holy Generation.

Numb. X.

Jos. Cook Anſ. to *Jo. Newman*, p. 332. *If by the Body of fleſh which Chriſt had, he means his Church, then I am one with him; for his having that Body after his Aſcenſion, I never denyed, nor intend to do—and ſuch a Body we own Chriſt had after his aſcenſion.* Again *W. P. Rejoynder*, p. 312. *The true Church is become Chriſts Body.* Again, in *Refuge firſt*, p 90, 41. *Chriſt hath a Body, or is in a Body ſuitable to his Spirit, conſiſting of, heavenly fleſh and bone.* Again, he ſaith, *Wherefoever the Spirit of Chriſt is, there is in the Body of Chriſt.*

I. Pennington, Queſt. p. 20. *For that which [Chriſt] took upon him, was our Garment, even the fleſh and blood of our Nature, which is of an earthly periſhing Nature, but he is of an Eternal Nature.*

Mark, Tho' nothing be of an Eternal Nature but God, yet here one holds Chriſts Body of Fleſh and bones to be ſuch, whilſt the other holds, the Church to be his Body. But pray, had the Church no beginning? Can that be Eternal? But this, and the reſt in theſe Paſſages let who can explain and reconcile them, for it paſſes my skill to do it.

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Qrs. plainneſs, p. 19. *G. W.* there declares, that they cannot deviate from Scripture Phraſe in their Creed; *For unleſs you bring us plain Scripture* (ſaith he) *that ſaith, the humane Nature is the Chriſt* [*which phraſe is conſcientiouſly ſcrupled*] *we muſt rather patiently bear your cenſure, than deviate from Scripture Language in our Creed.*

But in p. 18. G. W. ſayes, *Have we not plainly and often confeſt, that the divine Nature or word cloathed with the moſt holy Manhood, was and is the Chriſt?* Note, [*cloathed with the moſt holy Manhood*] is not Scripture Language or phraſe; ſo that here he deviates from Scripture Language in his Creed, in the very next page. Pray what is this but Hypocriſie?

Numb. IV.

Sandy Founda. p. 22. *W. Penn* ſaith, Since Chriſt could not pay what was not his own [Debt] it follows, that in the payment of his own, the caſe ſtill remains equally grievous, ſince the debt is not hereby abſolved or forgiven, but transfered only

Divi. of Chriſt. Anſ. to T. D. p. 16. *How falſe and Blaſphemous* (ſays G. W.) *this charge is againſt Chriſt, I appeal to all ſober Profeſſors of Chriſtianity, viz. That when God required Satisfaction of Chriſt, it was due from Chriſt.*

Now obſerve, That as before W. P. Renders *Geo. Whitehead's* Doctrine Ridiculous & Shamefull, ſo here G. W. renders *W. Penns* Doctrine baſphemous for holding, that Chriſt had a Debt of his own to ſatisfy to God, as W. P. more largely affirms, p. 22. of his *Sandy Foundat.* Therefore as G. W. in his *Quakers ſlanneſs*, p. 20 ſays, *Pray you Baptiſts agree upon a conſiſtent Creed that you intend to ſtand by*, ſo now the *Baptiſts* may ſay, *Pray you* Quakers *agree upon a conſiſtent Creed that you intend to ſtand by*; &c.

Again, I cannot but obſerve, that though G. *Whitehead* (as before) pretends, that they concientiouſly ſcruple to deviate from Scripture Language or phraſe, yet I have not met with one Book of controverſie that G. W. has written, but he himſelf diviates from Scripture phraſe herein. Likewiſe

Likewiſe in *Divinity of Chriſt by G. W.* and *G. Fox*, they begin in the Epiſtle with Commanding and charging Profeſſors to bring expreſs Scripture for their Doctrine, ſaying, *whether do the Scriptures ſpeak of three Perſons in the Godhead, in theſe expreſs words? Let us ſee where it is written; Come, do not ſhuffle, for we are reſolved the Scripture ſhall buffet you about. And where doth the Scripture ſpeak of a Humane Nature of Chriſt in Heaven? And where doth the Scripture ſay, the Soul is part of mans Nature? Give us plain Scripture, without adding or diminiſhing. Come let us ſee Chapter and verſe*, &c.

Now may not the Profeſſors ſay, Come G. W. Come *Quakers*, where doth the Scripture ſay, the Diſtinction of Father and Son is not only Nominal, but Real, in theſe expreſs words? Let us ſee where it is written: Come, do not ſhuffle: And where doth the Scripture ſpeak or ſay, *the divine Nature cloathed with the moſt holy Manhood, was and is the Chriſt?* And where doth the Scripture ſay (theſe words) *The Light within every man?* Give us plain expreſs Scripture for this your firſt, and grand Principle of all, without adding or diminiſhing. Come let us ſee Chapter and Verſe, ſeeing you pretend you cannot deviate from Scripture phraſe in your Creed.

Beſides, if G. W. does not hereby mean deceit and hypocriſie, for what end does he pretend they cannot own this or that in their Creed, if it be not expreſs'd

expreſſed in plain Scripture, ſeeing they ſo often and plainly teſtify that the Scripture is not their Rule but the light within is their rule in Faith. But for Profeſſors to call for Scripture is but according to their principles, becauſe they own it for their rule.

Numb. V.

Sandy Foundn. p. 15. W. P. ſaith, *In the fulneſs of time* [God] *ſent his Son, who ſo many hundred years ſince in* PERSON *teſtified the virtue*, &c.

Quakers plainneſs p. 24. G. W. ſaith, *The Jule* PERSON *is too low and unſcripturall to give to the Chriſt of God.*

Numb. VI.

E. Burroughs p. 142. J. Bunjon ſaid, *How are they deceived who own Chriſt no otherwayes then as he was before the world began!* E. B. Replys, *Here thou haſt diſcovered thy ſelf more plainly? Did not the Saints own Chriſt Jeſus, the ſame yeſterday, to day and for ever, for Salvation?*

Quakers vindication p. 16. by G. Biſhop, *We diſtinguiſh between Chriſt which was before the Foundation of the World, and his being within, the true Light, & the Body which he took of the Virgin*, &c. Note Here G. B. owns Chriſt otherwayes [*for Salvation*] then as he was before the world began, for he makes 2 diſtinctions of Chriſt.

Numb. VII.

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R. Huberthorns works, p. 20. Preiſt ſays, *Chriſt himſelf was not capable of Faith and Repentance.* *R. H.* Replys, *Here I Charge thee to be a Lyar and a Slanderer; for he was capable of Faith and Repentance.*

Numb. VIII.

Quakers Challenge, by Solomon Eccles, George Fox, whoſe Name (ſays he) *thou art not worthy to take in thy Mouth, who is a Prophet indeed: It was ſaid of Chriſt, that he was in the World, and the World was made by him, and the World knew him not; ſo it may be ſaid of this true Prophet, whom John ſaid, he was not: But thou wilt ſaid: this Prophet one day as heavy as a Millſtone upon thee* &c. G. W. excuſes this in his ſcripture ſearch, *p.* 58.

Divinity of Chriſt, And to T. D. p. 22. *Chriſt he never did nor could ſin* (ſays G. Whitehead)

Note, does not G. W. here hold Chriſt not capable of ſin? And how then was he capable of Repentance.

Numb. VIII.

Book call'd *Iſhmael*, &c. p. 9. by G. W. One ſaid, *It is all one to ſay the Scripture ſaith, and God ſaith.* G. W. Replys, *Thou Blaſphemous Beaſt, doſt thou make no difference between the Scripture and God! Here let all that reads this, ſee thy Blaſphemy.*

Note, upon what occaſions they revile others for Blaſphemy. But G. W. excuſes their real Blaſphemy in his Brother S. E. and only ſayes 'Tis a little failure in ſyntax.

But

But let *G. Whitehead* tell me, If a man ſhould affirm it is all one to ſay, His Book *Iſhmael* ſaith, and the Spirit of God ſaith, Whether this would be blaſphemy? ſince he aſſerts in the Title page, *That it was given forth from the Spirit of the Lord*: Pray Reader take good Notice of this, for he can no ways anſwer it without baffling himſelf.

Numb. IX.

G. F's *Great Myſtr.* p. 264, 264, 283. Prieſt ſayes, *A man by his own power cannot get into Regeneration, for they are dead in ſins and Treſpaſſes.* G. F Replys, *Some are ſaid ſo from the Word, and ſome Children are holy; ſo all are not dead in ſins and treſpaſſes; and ſome Children were born of Believers.* And p 355 *Believers are the holy: ſo the Believers Children, A new Creation, a holy Generation.*

Divin. of Chriſt, Anſ. to T. D. p. 20 *G. W.* ſays, *Condemnation came upon all men — Death paſt upon all men; for that all have ſinned.* p 24. Again, *Chriſt dyed for all, ſo all were dead in Sins, and Treſpaſſes*, &c.

Note. is not here a little failure in ſyntax too? elſe how is it that G W. contradicts G.F. *a Prophet indeed!* But pray take a view and ſee if the Children of believers in the Light are not Children of Wrath too as well as others, or let me know by what Marks we ha'l diſtinguiſh their Children to be a holy Generation.

Numb. X.

Jos. Coal Anſ. to *Jo. Newman*, p. 332. *If by the Body of fleſh which Chriſt had, he means his Church, then I am one with him; for his having that Body after his Aſcenſion, I never denyed, nor intend to do—and ſuch a Body we own Chriſt had after his aſcenſion.* Again *W. P. Rejoynder*, p. 312. *The true Church is become Chriſts Body.* Again, in *Refuge firſt*, p 90, 41. *Chriſt hath a Body, or is in a Body ſuitable to his Spirit, conſiſting of heavenly fleſh and bone.* Again, he ſaith, *Wherefoever the Spirit of Chriſt is, there is the Body of Chriſt.*

I. Pennington, Queſt. p. 20. *For that which [Chriſt] took upon him, was our Garment, even the fleſh and blood of our Nature, which is of an earthly periſhing Nature, but he is of an Eternal Nature.*

Mark. Tho' nothing be of an Eternal Nature but God, yet here one holds Chriſts Body of Fleſh and bones to be ſuch, whilſt the other holds, the Church to be his Body. But pray, had the Church no beginning? Can that be Eternal? But this, and the reſt in theſe Paſſages let who can explain and reconcile them, for it paſſes my skill to do it.

Numb. XI.

Saul's Errand, by G.F. p. 14. *Christ is the substance of all Figures, and HIS FLESH is a Figure.*

But *I. Pennington*, as above, holds *his Flesh to be of an Eternal Nature.*

Note the Contradiction and false Doctrine of both these, or (if G W. please) a FAILURE in Syntax.

Numb. XII.

Chr. Quaker, p. 97 by W. P. *Now nothing can bruise the head of the Serpent but something that is also internal, as the Serpent is; but if the Body of Christ were the Seed, then could he not bruise the Serpents head in all, because the Body of Christ is not so much as in any one, and consequently the Seed of the Promise is an holy and spiritual Principle of Light, Life & Power, which being received into the heart, bruiseth the Serpents head; & because the seed (which cannot be that Body of Christ*

Foundat. of Tythes, p. 238, 240. by *T. Ellwood*; *Nor do the Quakers ascribe Salvation to the following the Light within, but to Christ Jesus, to whom the Light leads* — *If any one expects Remission of sins by any other way than by the death of Christ renders the death of Christ useless.*

Note the confused Clash of these 2 Champions, *W Penn* is for all the work to be done by the Light within. *T. E.* denyes it to be done by the Light within, no, not so much as Remission of sin.

Numb. XIII.

G. F's Catechism, p. 69. *The Light within) which they hate, is their condemnation, which is the Salvation of all that believe in it.*

T. E. as above, *Nay do the Quakers ascribe Salvation to the following the Light within, &c.*

Come, let's see if *T. Elwood* with all his Sophistry and false glosses can reconcile these two assertions.

Numb. XIV.

Ed. Burroughs, p. 285. *J. Bunion* said (*These Qrs. believe*) *that Salvation was not compleatly wrought out for sinners by the Man Christ Jesus.* E. B. answers, *Here thou art a Lyar.*

W. P. Reas. agt Rail. p. 16. saith, *The Light, which in all ages was the just mans path, is, ever was, & ever will be sufficient and saving.* Thus also *J. Coal*, p. 329. *That Christ is not a Saviour as Man, but as God.*

Let *W. Penn* reconcile these, if he can, and tell us how the Light is the Man

Numb. XV.

Ed. Burroughs, p. 283 *J. Bunion* said, *The Qrs. perswade Souls, That that Man that was born of the Virgin* Mary, *is not above the stars.* E. B. answers, *This is another Lye.*

Sword of the Lord drt p. 5. *Your imagined God beyond the stars is utterly denyed & testified against by the Light.*

Pray compare these. Also Note *Sa. Jennings* dissent

diſſent from his Brethrens Religion [unleſs he ſubſcribes] in ſcrupling to ſay, *Thou are a Lyar*, p. 34. Read of the caſe.

Numb. XV.

Clar. Quaker by G. W. p. 22. *The man's miſtaken if he ſuppoſe that we pleaded for the Righteouſneſs of a Creature, [i. e. Chriſt as Man] or our own Righteouſneſs, which he himſelf is enabled to perform, as the cauſe of our Juſtification, &c.*

W. P's Serious Apology, p. 148. *Death came by actual ſin, not imputative, therefore Juſtification unto Life came by actual Righteouſneſs, not imputative.*

Note, Whether is the Error of both theſe, or the Contradiction greater.

Numb. XVI.

G. F's *Great Myſtry*, p. 248. *There is no man juſtified and juſtified in the ſight of God, but by Chriſt alone.*

Note, Does not G. W. above oppoſe G. F. here, who holds Juſtification by the Man Chriſt, unleſs it be proper to ſay, God in the ſight of God juſtifies man.

Numb. XVII.

W. P's *Refuter*, p. 181. *No preſent work, how good ſoever, can juſtifie any man from the Condemnation which is due for the guilt of ſin, wherein paſt.*

Sandy Foundat. p. 16. *Gods Remiſſion is grounded on our Repentance* (& as above) *Juſtification is by actual Righteouſneſs.*

Note, A Self-Contradiction, unleſs Repentance & actual Righteouſneſs be no *preſent work*.

Numb. XIX.

W. P's Rejoynder, p. 300. *That Body did not consist unto Christ, he is invisible, and ever was to Ungodly World.*

Guide to the blind, p. 49. *Christ's first appearance to the world was in the flesh, and the fleshly eye saw HIM.*

Just so the Priests, as *Fisher* says,
Believe it one of these two ways;
Sometimes one way then another,
Sometimes both ways, this and t'other.
See S. Fishers *Works*, p. 748.

Numb. XX.

G. W's Light & Life, p. 23, *As to Christ being in every man, that's not our affirmation nor words, but that there is a Light of Christ in every man.*

W. Smith's Catechism p 57, *That of God in us is the only Foundation, it is Christ, and being Christ it must needs be only, and admits not of another.*

Numb. XXI.

G. F's Catechism, p 2, *The Light that shews to every man his evil Deeds, is Christ.*

W. P's Chr. Quaker, p 91, *We do not say that the Light in every man is Christ, but of Christ.*

Numb. XXII.

G. F's Great Mystery, p 185, *The Devil is an enthusiasm, in whom he sows his*

Note, Who must we believe, *G. Fox*, or *G. W.* & *W. P.* as above? for here

his Seed, not to have the Light within them, the Seed, Christ, The Root of God.

here G. F. holds the Light within to be not only Christ, but even The ROOT of God.

Numb. XXIII.

G. F's Gr. Mystry, p. 249. Priest says, There is not whole Christ, God and Man in men. G. F. answers, Then how must men grow up in the measure of the fullness of the Stature of Christ? And Christ and God will dwell in men, and walk in men: And p 185, as above, he calls the Light within The Root of God.

W. P's Rejoynder, p 25. We never said the Light within every man was the only Lord & Saviour, and very God, &c.

Note, But does not G. F. grant whole Christ God and Man, to be in man? And is not this whole Christ the only Lord & Saviour? Also, is not the Root of God very God? Let W. P. reconcile it if he can.

Numb. XXIV.

G. F's Great Mystry, p. 224. Priest says, The Seed to whom the Promise of Salvation is made, is or have been sinners. G. F. answers, The Promise of God is to the Seed, which hath been laden as a cart with sheaves by the sinner, which

Arreignment of Popery by G. F. The Prophets shewed, that all Nations are blessed in the Seed of Abraham, and so the Seed of Abraham to be the Saviour of the World.

Note these well, and read them once again, and

which Seed is the Hope Christ that purifies——and the Seed Christ never sined——This Promise is not unto Seeds, as many, but to one, the Seed which is Christ.

and if it be really so, that the Seed Christ is both the Saviour & the saved, then 'tis no self-Contradiction; that is, that the Seed only saves the same Seed; for he says, *'tis all but one Seed, which is Christ.*

Numb. XXV.

Josiah Coal, p. 329, [illegible] Newman [illegible] *spremously affirmeth, That he was not a Saviour, as he was God, but as he was Man, yet it is easie to prove the contrary.*

But *G. F.* before calls the Seed of *Abraham* the Saviour of the World. Now is not here a Contradiction? unless Christ, as Man, be not the Seed of *Abraham.*

Numb. XXVI.

G. W's Div of Christ Epist. by *G. F.* says, *Thou* (Priest) *sayst, The Soul is part of mans Nature. Where doth the Scripture, thy Rule, say so? The Scripture saith, God breathed into man the breath of Life, and man became a living Soul——*

And

Rejoynder, pag 375, *W. P.* cites *H. More*, to prove the Soul to be the Man, saying, *That the Soul of every man is his individual Person, and the Body but a Garment.*

Note The Contradiction; for here the Sou

And is not this of God, o his Being? And is not this that comes out from God, part of God, and from God? This last part W. P cites in *Reas. against Railing*, p 66. and defends and justifies and denys it.

is so great a part of mans Nature, that it is Man himself. *Note* also, *Ranters* say, the *Soul is a part of God, and returns again to God, and God will not punish himself*; therefore to talk of going to Hell is an idle story.

Numb. XXVII.

G. F's Great Mystery, p 273. Priest says, *It is horrid Blasphemy to say, the Soul is a part of God.* G. F. replyes, *'Tis not horrid Blasphemy to say the Soul is a part of God, for it came out from him, and that which came out from him is of him.*

Note, That both *W. P.* and *G. W.* do at once, by their fallacious Equivocations, both justifie this Doctrine of the *Soul being part of God*, and also confidently deny that G. F. holds any such thing; for which see *Reason against Railing*, p. 65. & *Ure. plainness*, p. 37.

Numb. XXVIII.

G. F's Great Mystery, p. 205. & p. 63 *The Saints came to set the end of Sabbaths and New Moons, and witnessed the Body,*

W. F's serious Apology, p. 146. *But that the outward Person that suffered was properly the Son of God, we utterly deny——*

&

Body, Christ, before the day was made — for the Body is the Light of the World, the Body is the Life given for the life of the World, in whom there is rest — Christ gave himself, his Body, for the life of the world; he was the Offering for sin.

A body has thou prepared me, *said the Son*; *so the Son was not the Body, though the Body was the Sons.*

Let W. P. reconcile these, and also tell us who is the Father of that outward Person.

Numb. XXIX.

W. P. *Reas. agt. Rail.* pag. 91. *Forgive us our Debts as we forgive our Debtors, where* (saith he) *nothing can be more obvious, than that which is forgiven, is not paid; and if it is our Duty to forgive without a Satisfaction received, and that God is to forgive us, as we forgive them, then is a Satisfaction Totally Excluded.*

Rejoynder, pag. 284, W. P cites defends *We believe that Christ in us doth offer up himself a living Sacrifice to God for us, by which the wrath of God is appeased to us.*

Note, A self-contradiction, for in the one he totally excludes a satisfaction, and in the other he grants it.

Note also, how many thousand Offerings this new Scripture makes of Christ; as many Saints, so many times Christ offers up himself a Sacrifice!

But let *G. Whitehead* tell me, If a man should affirm it is all one to day, His Book *Ishmael* saith, and the Spirit of God saith, Whether this would be blasphemy? since he asserts in the Title page, *That it was given forth from the Spirit of the Lord*: Pray Reader take good Notice of this, for he can no ways answer it without baffling himself.

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Pray compare these. Also Note *Sa. Jennings* dissent

dissent from his Brethrens Religion [*unless he dissembles*] in scrupling to say, *Thou art a Lyar*, p. 34. *State of the case.*

Numb. XVI.

Chr. Quaker by *G. W.* p. 2 2. *The man's mistaken if he suppose that we plead for the Righteousness of a Creature*, [i. e. *Christ as Man*] *or mans own Righteousness, which he himself is enabled to perform, as the cause of our Justification*, &c.

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G. F's Great Mystry, p. 248. *There is no man self denyed and justified in the sight of God, but by Christ alone.*

Note, Does not *G. W.* above oppose G. F. here, who holds Justification by the Man Christ, unless it be proper to say, God in the sight of God justifies man.

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G. W's Light & Life, p. 23, *As to Chriſt being in every man, that's not our affirmation nor words, but that there is a Light of Chriſt in every man.*

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Note, Who muſt we believe, *G. Fox*, or *G. W.* & *W. P.* as above? for here

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Now may not the Profeſſors ſay, Come G. W. Come *Quakers*, where doth the Scripture ſay, the Diſtinction of Father and Son is not only Nominal, but Real, in theſe expreſs words? Let us ſee where it is written: Come, do not ſhuffle: And where doth the Scripture ſpeak or ſay, *the divine Nature cloathed with the moſt holy Manhood, was and is the Chriſt?* And where doth the Scripture ſay (theſe words) *The Light within every man?* Give us plain expreſs Scripture for this your firſt, and grand Principle of all, without adding or diminiſhing. Come let us ſee Chapter and Verſe, ſeeing you pretend you cannot deviate from Scripture phraſe in your Creed.

Beſides, if G. W. does not hereby mean deceit and hypocriſie, for what end does he pretend they cannot own this or that in their Creed, if it be

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expreſſed in plain Scripture, ſeeing they ſo often and plainly teſtify that the Scripture is not their Rule but the light within is their rule in Faith. But for Profeſſors to call for Scripture is but according to their principles, becauſe they own it for their rule.

Numb. V.

Sandy Founda. p. 15. W. P. ſaith, *In the fulneſs of time* [God] *ſent his Son, who ſo many hundred years ſince in* PERSON *teſtified the virtue*, &c.

Quakers plainneſs p. 24. G. W. ſaith, *The Rule* PERSON *is too low and unſcripteral to give to the Chriſt of God.*

Numb. VI.

E. Burroughs p. 142. J. Bunjon ſaid, *How are they deceived who own Chriſt no otherwayes then as he was before the world began!* E. B. Replys, *Here thou haſt diſcovered thy ſelf more plainly: Did not the Saints own Chriſt Jeſus, the ſame yeſterday, to day and for ever, for Salvation?*

Quakers vindication p. 16. by G. *Biſhop*, *We diſtinguiſh between Chriſt which was before the Foundation of the World, and his being within, the true Light, & the Body which he took of the Virgin*, &c. Note, Here G. B. owns Chriſt otherwayes [*For Salvation*] than as he was before the world began, for he makes a diſtinction of Chriſts.

Numb. VII.

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R. Huberthorns words, p. 20. Preist says, *Christ himself was not capable of Faith and Repentance.* *R. H.* Replys, *Here I Charge thee to be a Lyar and a Slanderer; for he was capable of Faith and Repentance.*

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Quakers Challenge, by Solomon Eccles, George Fox, whose Name (says he) *thou art not worthy to take in thy Mouth, who is a Prophet indeed: It was said of Christ, that he was in the World, and the World was made by him, and the World knew him not; so it may be said of this true Prophet, whom John said, he was not: But thou wilt find this Prophet one day as heavy as a Millstone upon thee* &c. G. W. excuses this in his Scribing Search, p. 58.

Divinity of Christ, And to T. D. p. 22. *Christ he never did nor could sin* (says G. Whitehead)

Note, does not G. W. here hold Christ not capable of sin? And how then was he capable of Repentance.

Numb. VIII.

Book call'd *Ishmael*, &c. p. 9. by G. W. One said, *It is all one to say the Scripture saith, and God saith.* G. W. Replys, *Thou Blasphemous Beast, dost thou make no difference between the Scripture and God! Here let all that reads this, see thy Blasphemy.*

Note, upon what occasions they revile others for Blasphemy. But G. W. excuses this real Blasphemy in his Brother S. E. and only says 'Tis a little failure in Syntax.

But let *G. Whitehead* tell me, If a man ſhould affirm it is all one to ſay, His Book *Iſhmael* ſaith, and the Spirit of God ſaith, Whether this would be blaſphemy? ſince he aſſerts in the Title page, *That it was given forth from the Spirit of the Lord*: Pray Reader take good Notice of this, for he can no ways anſwer it without baffling himſelf.

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G. F's Great Myſt. p. 264, 264, 283. Prieſt ſayes, *A man by his own power cannot get into Regeneration, for they are dead in ſins and Treſpaſſes.* G. F Replys, *Some are ſaid ſo from the Word, and ſome Children are holy; ſo all are not dead in ſins and treſpaſſes; and ſome Children were born of Believers.* And p 355 *Believers are the holy: ſo the Believers Children, A new Creation, a holy Generation.*

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Jos. Coal Anſ. to *Jo. Newman*, p. 332. *If by the Body of Fleſh which Chriſt had, he means his Church, then I am one with him; for his having that Body after his Aſcenſion, I never denyed, nor intend to do—and ſuch a Body we own Chriſt had after his aſcention.* Again *W. P. Rejoynder*, p. 312. *The true Church is become Chriſts Body.* Again, in *Refuge firſt*, p 90, 41. *Chriſt hath a Body, or is in a Body ſuitable to his Spirit, conſiſting of, heavenly fleſh and bone.* Again, he ſaith, *Wherefoever the Spirit of Chriſt is, there is in the Body of Chriſt.*

I. Pennington, Queſt. p. 20. *For thoſe words* [Chriſt] *took upon him, was our Garment, even the fleſh and blood of our Nature, which is of an earthly periſhing Nature, but he is of an Eternal Nature.*

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Saul's Errand, by G.F. p. 14. *Christ is the substance of all Figures, and HIS FLESH is a Figure.*

But *J. Pennington*, as above, holds *his Flesh to be of an Eternal Nature.*

Note the Contradiction and false Doctrine of both these, or (if G W. please) a FAILURE in Syntax.

Numb. XII.

Chr. Quaker, p. 97 by W. P. *Now nothing can bruise the head of the Serpent but something that is also internal, as the Serpent is; but if the Body of Christ were the Seed, then could he not bruise the Serpents head in all, because the Body of Christ is not so much as in any one, and consequently the Seed of the Promise is an holy and spiritual Principle of Light, Life & Power, that being received into the heart bruiseth the Serpents head; & because the seed (which cannot be that Body) is Christ.*

Fountain of Tythes, p. 238, 240. by *T. Ellwood*, *Nor do the Quakers ascribe Salvation to the following the Light within, but to Christ Jesus, to whom the Light leads. — If any one expects Remission of sins by any other way than by the death of Christ renders the death of Christ useless.*

Note the confused Clash of these 2 Champions; *W Penn* is for all the work to be done by the Light within. *T E.* denyes it to be done by the Light within, no, not so much as Remission of sins.

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G. F's Gr. Mystry, p. 249, Priest says, *There is not whole Christ, God and Man, in men.* G. F. answers, *Then how must men grow up in the measure of the fullness of the Stature of Christ? And Christ and God will dwell in man, and walk in man.* And p 185, as above, he calls the Light within *The Root of God.*

W. P's Rejoynder, p 25, *We never said the Light within every man was the only Lord & Saviour, and very God*, &c.

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Arreignment of Popery by *G. F. The Prophets shewed, that all Nations are blessed in the Seed of* Abraham, *and so the Seed of* Abraham *to be the Saviour of the World.*

Note these well, and read them once & again, and

which Seed is the Hope Christ that purifies——and the Seed Christ never sinned——This Promise is not unto Seeds, as many, but to one, the Seed which is Christ.

and if it be really so, that the Seed Christ is both the Saviour & the saved, then 'tis no self-Contradiction; that is, that the Seed only saves the same Seed; for he says, *'tis all but one Seed, which is Christ.*

Numb. XXV.

Josiah Coal, p. 329, saith, *Thou* [illegible] Newman [illegible] *spremously affirmeth, That he was not a Saviour, as he was God, but as he was Man, yet it is easie to prove the contrary.*

But *G. F.* before calls the Seed of *Abraham* the Saviour of the World. Now is not here a Contradiction? unless Christ, as Man, be not the Seed of *Abraham.*

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G. W's Div of Christ Epist. by G. F. says, *Thou* (Priest) *sayst, The Soul is part of mans Nature. Where doth the Scripture, thy Rule, say so? The Scripture saith, God breathed into man the breath of Life, and man became a living Soul——*

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Rejoynder, pag 375, *W. P.* cites *H. More*, to prove the Soul to be the Man, saying, *That the Soul of every man is his individual Person, and the Body but a Garment.*

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Now may not the Profeſſors ſay, Come G. W. Come *Quakers*, where doth the Scripture ſay, the Diſtinction of Father and Son is not only Nominal, but Real, in theſe expreſs words? Let us ſee where it is written: Come, do not ſhuffle: And where doth the Scripture ſpeak or ſay, *the divine Nature cloathed with the moſt holy Manhood, was and is the Chriſt?* And where doth the Scripture ſay (theſe words) *The Light within every man?* Give us plain expreſs Scripture for this your firſt, and grand Principle of all, without adding or diminiſhing. Come let us ſee Chapter and Verſe, ſeeing you pretend you cannot deviate from Scripture phraſe in your Creed.

Beſides, if G. W. does not hereby mean deceit and hypocriſie, for what end does he pretend they cannot own this or that in their Creed, if it be not expreſs'd

expreſſed in plain Scripture, ſeeing they ſo often and plainly teſtify that the Scripture is not their Rule but the light within is their rule in Faith. But for Profeſſors to call for Scripture is but according to their principles, becauſe they own it for their rule.

Numb. V.

Sandy Foundn. p. 15. W. P. ſaith, *In the fulneſs of time* [God] *ſent his Son, who ſo many hundred years ſince in* PERSON *teſtified the virtue,* &c.

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Note, does not G. W. here hold Christ not capable of sin? And how then was he capable of Repentance.

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Note, upon what occasions they revile others for Blasphemy. But G. W. excuses that real Blasphemy in his Brother S. E. and only sayes 'Tis a little failure in syntax.

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But let *G. Whitehead* tell me, If a man ſhould affirm it is all one to ſay, His Book *Iſhmael* ſaith, and the Spirit of God ſaith, Whether this would be blaſphemy? ſince he aſſerts in the Title page, *That it was given forth from the Spirit of the Lord*: Pray Reader take good Notice of this, for he can no ways anſwer it without baffling himſelf.

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G. F's *Great Myſtr.* p. 264, 264, 283. Prieſt ſayes, *A man by his own power cannot get into Regeneration, for they are dead in ſins and treſpaſſes.* G. F Replys, *Some are ſaid to be from the Womb, and ſome Children are holy; ſo all are not dead in ſins and treſpaſſes; and ſome Children were born of Believers.* And p 355 *Believers are the holy: ſo the Believers Children, A new Creation, a holy Generation.*

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Note. is not here a little failure in ſyntax too? elſe how is it that G W. contradicts G.F. a Prophet indeed! But pray take a view and ſee if the Children of believers in the Light are not Children of Wrath too as well as others; or let us know by what Marks we had diſtinguiſh their Children to be a holy Generation.

Jos. Coal Anſ. to *Jo. New-man*, p. 332. *If by the Body o Fleſh which Chriſt had, he means his Church, then I am one with him; for his having that Body after his Aſcenſion, I never denyed, nor intend to do—and ſuch a Body we own Chriſt had after his aſcenſion.* Again *W. P. Reproveder*, p. 312. *The true Church is become Chriſts Body.* Again, in *Refuge firſt*, p 90, 41. *Chriſt hath a Body, or is in a Body ſuitable to his Spirit, conſiſting of heavenly fleſh and bone.* Again, he ſaith, *Wherefoever the Spirit of Chriſt is, that is in the Body of Chriſt.*

I. Pennington, Queſt. p. 20. *For that which [Chriſt] took upon him, was our Garment, even the fleſh and blood of our Nature, which is of an earthly periſhing Nature, but he is of an Eternal Nature.*

Mark, Tho' nothing be of an Eternal Nature but God, yet here one holds Chriſts Body of Fleſh and bones to be ſuch, whilſt the other holds, the Church to be his Body. But pray, had the Church no beginning? Can that be Eternal? But this, and the reſt in theſe Paſſages let who can explain and reconcile them, for it paſſes my skill to do it.

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Note the Contradiction and false Doctrine of both these, or (if G W. please) a FAILURE in Syntax.

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Chr. Quaker, p. 97 by W. P. *Now nothing can bruise the seed of the Serpent but something that is also Internal, as the Serpent is; but if the Body of Christ were the Seed, then could he not bruise the Serpents head in all, because the Body of Christ is not so much as in any one, and consequently the Seed of the Promise is an holy and spiritual Principle of Light, Life & Power, that being received into the heart, bruiseth the Serpents head; & because the seed (which cannot be that Body) is Christ.*

Foundat. of Tythes, p. 238, 240. by *T. Ellwood*; *Nor do the Quakers ascribe Salvation to the following the Light within, but to Christ Jesus, to whom the Light leads. If any one expects Remission of sins by any other way than by the death of Christ renders the death of Christ useless.*

Note the confused Cloth of these 2 Champions, *W Penn* is for all the work to be done by the Light within. *T E.* denyes it to be done by the Light within, no, not so much as Remission of sins.

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G. F's *Catechism*, p. 69. *The Light (within) which they hate, is their condemnation, which is the Salvation of all that believe in it.*

T. E. as above, *Nay do the Quakers ascribe Salvation to the following the Light within, &c.*

Come, let's see if *T. Elwood* with all his Sophistry and false glosses can reconcile these two assertions.

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Ed. Burroughs, p. 285. *J. Bunion* said (*These* Qrs. *believe*) *that Salvation was not compleatly wrought out for sinners by the Man Christ Jesus.* E. B. answers, *Here thou art a Lyar.*

W. P. Reas. agt Rail. p. 16. saith, *The Light, which in all ages was the just mans path, is, ever was, & ever will be sufficient and saving.* Thus also *J. Coal*, p. 329. *That Christ is not a Saviour as Man, but as God.*

Let *W. Penn* reconcile these, if he can, and tell us how the Light is the Man

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Ed. Burroughs, p. 283 *J. Bunion* said, *The* Qrs. *perswade Souls, That that Man that was born of the Virgin* Mary, *is not above the stars.* E. B. answers, *This is another Lye.*

Sword of the Lord drt. p. 5. *Your imagined God beyond the stars is utterly denyed & testified against by the Light.*

Pray compare these. Also Note *Sa. Jennings* dissent

diſſent from his Brethrens Religion [*unleſs he miſapprehend*] in ſcrupling to ſay, *Thou art a Lyer*, p. 34. *Reaſon of the caſe.*

Numb. XV.

Clar. Quaker by *G. W.* p. 22. *The man's miſtaken if he ſuppoſe that we plead for the Righteouſneſs of a Creature,* [*i. e. Chriſt as Man*] *or mans own Righteouſneſs, which he himſelf is enabled to perform, as the cauſe of our Juſtification,* &c.

W. P's Serious Apology, p. 148. *Death came by actual ſin, not imputative, therefore Juſtification unto Life came by actual Righteouſneſs, not imputative.*

Note, Whether is the *Error* of both theſe, or the Contradiction greater.

Numb. XVII.

G. F's *Great Myſtry,* p. 248. *There is no man juſtified and juſtified in the ſight of God, but by Chriſt alone.*

Note, Does not *G. W.* above oppoſe G. F. here, who holds Juſtification by the Man Chriſt, unleſs it be proper to ſay, God in the ſight of God juſtifies man.

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W. P's Reſponder, p. 181. *No preſent work, how good ſoever, can juſtifie any man from the Condemnation which is due for the guilt of ſin, wherein paſt.*

Sandy Foundat. p. 16. *Gods Remiſſion is grounded on our Repentance* (& as above) *Juſtification is by actual Righteouſneſs.*

Note, A Self-Contradiction, unleſs Repentance & actual Righteouſneſs be no *preſent work.*

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W. P's Rejoynder, p. 300, *That Body did not constitute Christ, he is invisible, and ever was to Ungodly World.*

Guide to the blind, p. 49. *Christs first appearance to the world was in the flesh, and the fleshly eye saw HIM.*

Just so the Priests, as *Fisher* says,
Believe it one of these two ways;
Sometimes one way then another,
Sometimes both ways, this and t'otner.
See S. Fishers *Works*, p. 748.

Numb. XX.

G. W's Light & Life, p. 13, *As to Christ being in every man, that's not our affirmation nor words, but that there is a Light of Christ in every man.*

W. Smith's Catechism, p 57, *That of God in us is the only Foundation, it is Christ, and being Christ it must needs be only, and admits not of another.*

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G. F's Catechism, p 2, *The Light that shews to every man his evil Deeds, is Christ.*

W. P's Chr. Quaker, p 91, *We do not say that the Light in every man is Christ, but of Christ.*

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G. F's Great Mystry, p. 185, *The Devil teacheth them, in whom he sows his*

Note, Who must we believe, *G. Fox*, or *G. W.* & *W. P.* as above? for here

his Seed, not to have the Light within them, the Seed Christ, The Root of God.

here G. F. holds the Light within to be not only Christ, but even *The ROOT of God.*

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G. F's Gr. Mystry, p. 249, Priest says, *There is not whole Christ, God and Man in you.* G. F. answers, *Then how must men grow up in the measure of the fullness of the Stature of Christ? And Christ and God will dwell in man, and walk in man.* And p 185, as above, he calls the Light within *The Root of God.*

W. P's Rejoynder, p 25, *We never said the Light within every man was the only Lord & Saviour, and very God*, &c.

Note, but does not *G. F.* grant whole *Christ* God and Man, to be in man? And is not this whole Christ the only Lord & Saviour? Also, is not the *Root of God* very God? Let *W. P.* reconcile it if he can.

Numb. XXIV.

G. F's Great Mystry, p. 214, Priest says, *The Seed to whom the Promise of Salvation is made, is or have been sinners.* G. F. answers, *The Promise of God is to the Seed, which have been laden as a cart with sheaves by the sinner,* which

Arreignment of Popery by *G. F. The Prophets* [illegible] *that all Nations are blessed in the Seed of* Abraham, *and so the Seed of* Abraham *to be the Saviour of the World.*

Note these well, and read them once again, and

which Seed is the Hope Christ that purifies——and the Seed Christ never sined——This Promise is not unto Seeds, as many, but to one, the Seed which is Christ.

and if it be really so, that the Seed Christ is both the Saviour & the saved, then 'tis no self-Contradiction; that is, that the Seed only saves the same Seed; for he says, *'tis all but one Seed, which is Christ.*

Numb. XXV.

Josiah Coal, p. 329, [illegible], *Thou* [illegible] Newman *boldly and [illegible] spremously affirmeth, That he was not a Saviour, as he was God, but as he was Man, yet it is easie to prove the contrary.*

But *G. F.* before calls the Seed of *Abraham* the Saviour of the World. Now is not here a Contradiction? unless Christ, as Man, be not the Seed of *Abraham.*

Numb. XXVI.

G. W's Div of Christ Epist. by *G. F.* says, *Thou* (Priest) *sayst, The Soul is part of mans Nature. Where doth the Scripture, thy Rule, say so? The Scripture saith, God breathed into man the breath of Life, and man became a living Soul——And*

Rejoynder, pag 375, *W. P.* cites *H. More*, to prove the Soul to be the Man, saying, *That the Soul of every man is his individual Person, and the Body but a Garment.*

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G. F's Gr. Mystry, p. 249. Priest says, There is not whole Christ, God and Man in me. G. F. answers, Then how must men grow up in the measure of the fullness of the Stature of Christ? And Christ and God will dwell in men, and walk in men. And p 183, as above, he calls the Light within The Root of God.

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Note, But does not G. F. grant whole Christ God and Man, to be in man? And is not this whole Christ the only Lord & Saviour? Also, is not the Root of God very God? Let W. P. reconcile it if he can.

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See S. Fishers *Works*, p. 748.

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G. W's Light & Life, p. 13, *As to Christ being in every man, that's not our affirmation nor words, but that there is a Light of Christ in every man.*

W. Smith's Catechism, p 57, *That of God in us is the only Foundation, it is Christ, and being Christ it must needs be only, and admits not of another.*

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G. F's Great Mystery, p. 185, *The Devil seasoneth them, in whom he sows his*

Note, Who must we believe, *G. Fox*, or *G. W.* & *W. P.* as above? for here

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Sandy Founda. p. 22. *W. Penn* ſaith, Since Chriſt could not pay what was not his own [Debt] it follows, that in the payment of his own, the caſe ſtill remains equally grievous, ſince the debt is not hereby abſolved or forgiven, but transfered only

Divi. of Chriſt. Anſ. to T. D. p. 16. *How falſe and Blaſphemous* (ſays G. W.) *this charge is againſt Chriſt, I appeal to all ſober Profeſſors of Chriſtianity, viz. That when God required Satisfaction of Chriſt, it was due from Chriſt.*

Now obſerve, That as before W. P. Renders *Geo. Whitehead's* Doctrine Ridiculous & Shamefull, ſo here G. W. renders *W. Penns* Doctrine baſphemous for holding, that Chriſt had a Debt of his own to ſatisfy to God, as W. P. more largely affirms, p. 22. of his *Sandy Foundat.* Therefore as G. W. in his *Quakers plainneſs*, p. 20 ſays, *Pray you Baptiſts agree upon a conſiſtent Creed that you intend to ſtand by*, ſo now the *Baptiſts* may ſay, *Pray you* Quakers *agree upon a conſiſtent Creed that you intend to ſtand by*; &c.

Again, I cannot but obſerve, that though G. *Whitehead* (as before) pretends, that they conciencioully ſcruple to deviate from Scripture Language or phraſe, yet I have not met with one Book of controverſie that G. W. has written, but he himſelf diviates from Scripture phraſe herein. Likewiſe

Likewiſe in *Divinity of Chriſt by G. W.* and *G. Fox*, they begin in the Epiſtle with Commanding and charging Profeſſors to bring expreſs Scripture for their Doctrine, ſaying, *whether do the Scriptures ſpeak of three Perſons in the Godhead, in theſe expreſs words? Let us ſee where it is written; Come, do not ſhuffle, for we are reſolved the Scripture ſhall buffet you about. And where doth the Scripture ſpeak of a Humane Nature of Chriſt in Heaven? And where doth the Scripture ſay, the Soul is part of mans Nature? Give us plain Scripture, without adding or diminiſhing. Come let us ſee Chapter and verſe*, &c.

Now may not the Profeſſors ſay, Come G. W. Come *Quakers*, where doth the Scripture ſay, the Diſtinction of Father and Son is not only Nominal, but Real, in theſe expreſs words? Let us ſee where it is written: Come, do not ſhuffle: And where doth the Scripture ſpeak or ſay, *the divine Nature cloathed with the moſt holy Manhood, was and is the Chriſt?* And where doth the Scripture ſay (theſe words) *The Light within every man?* Give us plain expreſs Scripture for this your firſt, and grand Principle of all, without adding or diminiſhing. Come let us ſee Chapter and Verſe, ſeeing you pretend you cannot deviate from Scripture phraſe in your Creed.

Beſides, if G. W. does not hereby mean deceit and hypocriſie, for what end does he pretend they cannot own this or that in their Creed, if it be

not expreſs

expreſſed in plain Scripture, ſeeing they ſo often and plainly teſtify that the Scripture is not their Rule but the light within is their rule in Faith. But for Profeſſors to call for Scripture is but according to their principles, becauſe they own it for their rule.

Numb. V.

Sandy Foundn. p. 15. W. P. ſaith, *In the fulneſs of time* [God] *ſent his Son, who ſo many hundred years ſince in* PERSON *teſtified the virtue*, &c.

Quakers plainneſs p. 24. G. W. ſaith, *The Title* PERSON *is too low and unſcripteral to give to the Chriſt of God.*

Numb. VI.

E. Burroughs p. 142. J. Bunjon ſaid, *How are they deceived who own Chriſt no otherwayes then as he was before the world began!* E. B. Replys, *Here thou haſt diſcovered thy ſelf more plainly: Did the Saints own Chriſt Jeſus, the ſame yeſterday, to day and for ever, for Salvation?*

Quakers vindication p. 16. by *G. Biſhop*, *We diſtinguiſh between Chriſt which was before the Foundation of the World, and in being within, the true Light, & the Body which he took of the Virgin*, &c. Note here G. B. owns Chriſt otherwayes [*For Salvation*] then as he was before the world began, for he makes a diſtinction of Chriſts.

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R. Huberthorns words, p. 20. Preist says, *Christ himself was not capable of Faith and Repentance.* R. H. Replys, *Here I Charge thee to be a Lyar and a Slanderer; for he was capable of Faith and Repentance.*

Numb. VIII.

Quakers Challenge, by Solomon Eccles, George Fox, whose Name (says he) *thou art not worthy to take in thy Mouth, who is a Prophet indeed: It was said of Christ, that he was in the World, and the World was made by him, and the World knew him not; so it may be said of this true Prophet, whom John said, he was not: But thou wilt find this Prophet one day as a Millstone upon thee* &c. G. W. excuses this in his scribling Search, p. 58.

Divinity of Christ, Ans. to T. D. p. 22. *Christ, he never did nor could sin* (says G. Whitehead.)

Note, does not G. W. here hold Christ not capable of sin? And how then was he capable of Repentance.

Numb. VIII.

Book call'd *Ishmael*, &c. p. 9. by G. W. One said, *It is all one to say the Scripture saith, and God saith.* G. W. Replys, *Thou Blasphemous Beast, dost thou make no difference between the Scripture and God! Here let all that reads this, see thy Blasphemy.*

Note, upon what occasions they revile others for Blasphemy. But G. W. excuses that real Blasphemy in his Brother S. E. and only says 'Tis a little failure in Syntax.

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is so great a part of mans Nature, that it is Man himself. *Note* also, *Ranters* say, the *Soul is a part of God, and returns again to God, and God will not punish himself*; Therefore to talk of going to Hell is an idle story,

Numb. XXVII.

G. F's Great Mystry, p. 273, Priest says, *It is horrid Blasphemy to say, the Soul is a part of God.* G. F. replyes, *'Tis not horrid Blasphemy to say the Soul is a part of God, for it came out from him, and tha which came out from him is of him.*

Note, That both *W. P.* and *G. W.* do at once, by their fallacious Equivocations, both justifie this Doctrine of the *Soul being part of God*, and also confidently deny that G. F. holds any such thing; for which see *Reason against Railing*, p. 65. & *Qrs. plainness*, p. 57.

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G. F's Great Mystry, p. 205. & p. 63 *The Saints came to see the end of Sabbaths and New Moons, and witnessed the Body,*

W. P's serious Apology, p. 146. *But that the outward Person that suffered was properly the Son of God, we utterly deny*——

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Body, Christ, before the day was made — for the Body is the Light of the World, the Body is the Life given for the life of the World, in whom there is rest — Christ gave him self, his Body, for the life of the world; he was the Offering for sin.

A body has thou prepared me, *said the Son*; *so the Son was not the Body, though the Body was the Sons.*

Let W. P. reconcile these, and also tell us who is the Father of that outward Person.

Numb. XXIX.

W. P. *Reas. agt. Rail.* pag. 91. *Forgive us our Debts as we forgive our Debtors, where* (saith he) *nothing can be more obvious, than that which is forgiven, is not paid; and if it is our Duty to forgive without a Satisfaction received, and that God is to forgive us, as we forgive them, then is a Satisfaction Totally Excluded.*

Rejoynder, pag. 284, W. P cites defends *We believe that Christ in us doth offer up himself a living Sacrifice to God for us, by which the wrath of God is appeased to us.*

Note, A self-contradiction, for in the one he totally excludes a satisfaction, and in the other he grants it.

Note also, how many thousand Offerings this new Scripture makes of Christ; as many Saints, so many times Christ offers up himself a Sacrifice!

Numb XXX.

Great Mistery, p. 63. *Christ gave himself, his Body, or the Life of the world, he was the Offering for the sins of the whole World, and paid the Debt, and made satisfaction.*

Note, In contradiction to W. P's Contradiction, G. F. here holds *Satisfaction was made for sin by the Body being offered.* Is not this like *Sampsons* Foxes, tho' tyed by the Tail, their faces look contrary?

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G. W's *Div. of Christ*, the Epist. by G. F. *Where* (saith he) *doth the Scripture speak of a humane Nature of Christ in Heaven? Is not Christ and his Body glorified, & he the Lord from Heaven?*

G. W's *answer to W. Harwood*, p. 13 *His Reasons to prove Christ now a Man in Heaven, do not* (saith G. W.) *reach nor touch us, the thing not being denyed, but really believed & confessed unto by us.*

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W. Shewins *Treatise of Thoughts*, p. 95. *Not to Jesus, the Son of David & Mary, Saint or Angel, but to God the Father all Worship, Honour and Glory is to be given, through Jesus Christ.*

Chr. Doctrine, &c. by G. W. and others, *That divine Honour and Worship is due to the Son of God; and that he is, in true Faith to be prayed unto, & the Name of the Lord Jesus to be called upon, as the primitive Christians did.*

Note, Tho' they clash, yet we see here they have dropt some Christian Expressions more of late then formerly; And what may we think they intend thereby? why *G. Whitehead* in his *Counterfeit Convert*, p. 72. says, I *may see cause otherwise to word the matter, and yet our intentions be the same.* Now is it not admirable that a man of *G. W's* Cloath [as the proverb is] should be grown so bold in crafty and deceivible Glosses, to deceive his Readers? Is this like the antient simplicity of a *Quaker*, to say, *I may see cause Otherways to word the matter, and yet intend the same?* Pray who knows when such a man is sincere, or how to believe him in what he says, that thus hides his meanings, says one thing, and means another? Does not G. W. hereby render himself like those Deceivers with false Money, who counterfeit the Kings Coyn, upon reprobate Silver, to make it pass current? But whatever they intend or mean in their newest Creed or Confession of Faith, in answer to *Dr. Lancasters* Querys, given at *London*, 1695. by G. W. and six others, and also in some other of their Books, that at times [of late years especially] has been extorted or streined from them, yet I think fit here following to compare it with their former Doctrine, and leave it to be reconciled by those who are cunning enough so to word the matter, seeing that in their said

Anſwer to Dr. *Lancaſter*, they refer to their former Book, for Anſwers to his Querys.

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Anſw. to Dr. Lancaſter, by G. W. and ſix other, *We ſincerely believe in Jeſus Chriſt, both as he is true God and perfect Man, our Immanuel and Mediator; and as in the fulneſs of Time he was conceived by the holy Ghoſt, born of the Virgin Mary, and was crucifi'd and put to Death, was buried, roſe again, and viſibly aſcended into Heaven.—And that this ſame Jeſus Chriſt that was crucified, ſhall ſo in the manner come (as he was ſeen to go into Heaven) at the laſt and great Day of Judgment.*

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Note, But now G. W. is one with C. W's Doctrine, which he then ſaid *was contrary to the Apoſtles*; for now he profeſſes faith in Chriſt as born of the Virgin, crucified and viſibly aſcended, unleſs he ſays, *This was not without men*, and ſo deceives his Readers by thus *Otherwiſe worded the matter.*

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Numb. XXXIV.

G. W's anſw. to *W Harworth*, p. 23. *Chriſt did riſe in that Body wherein he ſuffered, and in the ſame aſcended into the Heavens — and it is ſo far circumſcribed in the Heavens as 'tis capable of and as is proper to it; and tho' it be ſpiritual and glorious, yet a Body, and therefore not in every place where God is.* Again, in his Book, call'd, *Judgment firſt*, he ſays, *Thou that canſt not ſee conſiſtency of Salvation by the Man Chriſt, and by his Light within, art gone from his Light into Imaginations.*

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Note here, That G. W now in his anſwer to *W. Harworth* oppoſing himſelf, makes two ſuch Chriſts as *T Smith* doth, viz. not only Chriſt *within*, but a Chriſt whoſe Perſon or *body* is aſcended into Heaven.

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G W's anſw. to *W. Harworth*, *That very Body of Chriſt which was raiſed from the dead, how ſhould it but be in being, ſeeing he dyed not again.*

G. W's *Nature of Chriſtianity*, p. 29. *Chriſt has not the Body of Man.* And p. 41. he denys Chriſts bodily exiſtence *without* us.

dissent from his Brethrens Religion [*unless he dissembles*] in scrupling to say, *Thou art a Lyar*, p. 34. *State of the case.*

Numb. XVI.

Chr. Quaker by *G. W.* p. 2 2. *The man's mistaken if he suppose that we plead for the Righteousness of a Creature*, [i. e. *Christ as Man*] *or mans own Righteousness, which he himself is enabled to perform, as the cause of our Justification*, &c.

W. P's Serious Apology, p. 148. *Death came by actual sin, not imputative, therefore Justification unto Life came by actual Righteousness, not imputative.*

Note, Whether is the *Error of both these*, or the Contradiction greater.

Numb. XVII.

G. F's Great Mystry, p. 248. *There is no man self denyed and justified in the sight of God, but by Christ alone.*

Note, Does not *G. W.* above oppose G. F. here, who holds Justification by the Man Christ, unless it be proper to say, God in the sight of God justifies man.

Numb. XVIII.

W. P's Rejoynder, p. 281. *No present work, how good soever, can justifie any man from the Condemnation which is due for the guilt of sin, that is past.*

Sandy Foundat. p. 16. *Gods Remission is grounded on our Repentance* (& as above) *Justification is by actual Righteousness.*

Note, A Self-Contradiction, unless Repentance & actual Righteousness be no *present work*,

Numb. XIX.

W. P's Rejoynder, p. 300, *That Body did not constitute Christ, he is invisible, and ever was to Ungodly World.*

Guide to the blind, p. 49. *Christs first appearance to the world was in the flesh, and the fleshly eye saw HIM.*

Just so the Priests, as *Fisher* says,
Believe it one of these two ways;
Sometimes one way then another,
Sometimes both ways, this and t'otner.
See S. Fishers *Works*, p. 748.

Numb. XX.

G. W's Light & Life, p. 13, *As to Christ being in every man, that's not our affirmation nor words, but that there is a Light of Christ in every man.*

W. Smith's Catechism, p 57, *That of God in us is the only Foundation, it is Christ, and being Christ it must needs be only, and admits not of another.*

Numb. XXI.

G. F's Catechism, p 2, *The Light that shews to every man his evil Deeds, is Christ.*

W. P's Chr. Quaker, p 91, *We do not say that the Light in every man is Christ, but of Christ.*

Numb. XXII.

G. F's Great Mystry, p. 185, *The Devil teacheth them, in whom he sows his*

Note, Who must we believe, *G. Fox*, or *G. W.* & *W. P.* as above? for here

his Seed, not to have the Light within them, the Seed, Christ, The Root of God.

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G. F's Gr. Mystry, p. 249. Priest says, There is not whole Christ, God and Man in me. G. F. answers, Then how must men grow up in the measure of the fullness of the Stature of Christ? And Christ and God will dwell in man, and walk in man: And p 185, as above, he calls the Light within The Root of God.

W. P's Rejoynder, p 25. We never said the Light within every man was the only Lord & Saviour, and very God, &c.

Note, But does not G. F. grant whole Christ God and Man, to be in man? And is not this whole Christ the only Lord & Saviour? Also, is not the Root of God very God? Let W. P. reconcile it if he can.

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G. F's Great Mystry, p. 224. Priest says, The Seed to whom the Promise of Salvation is made, is or have been sinners. G. F. answers, The Promise of God is to the Seed, which hath been laden as a cart with sheaves by the sinner, which

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Note these well, and read them once again, and

which Seed is the Hope Christ that purifies——and the Seed Christ never sinned——This Promise is not unto Seeds, as many, but to one, the Seed which is Christ.

and if it be really so, that the Seed Christ is both the Saviour & the saved, then 'tis no self-Contradiction; that is, that the Seed only saves the same Seed; for he says, *'tis all but one Seed, which is Christ.*

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Josiah Coal, p. 329, [illegible] Newman [illegible] *spremously affirmeth, That he was not a Saviour, as he was God, but as he was Man, yet it is easie to prove the contrary.*

But *G. F.* before calls the Seed of *Abraham* the Saviour of the World. Now is not here a Contradiction? unless Christ, as Man, be not the Seed of *Abraham.*

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G. W's Div of Christ Epist. by G. F. says, *Thou* (Priest) *sayst, The Soul is part of mans Nature. Where doth the Scripture, thy Rule, say so? The Scripture saith, God breathed into man the breath of Life, and man became a living Soul——*

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Body, Christ, before the day was made — for the Body is the Light of the World, the Body is the Life given for the life of the World, in whom there is rest — Christ gave him self, his Body, for the life of the world; he was the Offering for sin.

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Note, If G. W. can ſo word the matter, as truly to reconcile himſelf with *himſelf* in theſe two Books, we ſhall then have ſome ground to believe he has not ſinned ſince the year 1659. when he told us *That his ſins were pardoned*, ſee *Truth defend.* p. 8.

Numb. XXVI.

VV. Smith's Primmer, p. 8 *They that are falſe Miniſters preach Chriſt without, and bid People believe in him as he is in Heaven above.*

Note here, Does not G. W. (as above in Nu. 34, 35,) preach a being in Chriſt as he aſcended into Heaven above? Therefore a falſe Miniſter by *VV. Smith's* Doctrine.

Numb 37.

Chriſtian Doctrine, by G. W &c. p. 5 *That Chriſts Body that was crucified, was not the Godhead, yet by the Power of God was raiſed from the dead; and that the ſame Chriſt that was Therein crucified,*

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Numb. 38.

W P's *Apology*, p. 146. *But that the outward Perſon that ſuffered was properly the Son of God, we utterly deny*; A Body haſt thou prepared me, *ſaid the Son*; *ſo the Son was not the Body, tho' the Body was the Sons.* [*But the ſame Chriſt that was therein crucified, aſcended into Heaven*, as above] And ſays W. P. *We deny that Perſon that dyed at* Jeruſalem *to be our Redeemer.*

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Note, Though G. W. ſeem ſince now to word the matter thus, yet he gives us Notice, (as above) that his faith is ſtill the ſame as formerly.

Numb. 39.

Divin. of Chriſt, p. 83. by G. W. *While we were ſinners, Chriſt dyed for us, it was Chriſt that dyed.*

Refuge ſtorm, p. 38. by *Joh. Whitehead*. *Nothing that was mortal was called Chriſt.*

Obſerve

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Note The Contradiction; for here the Sou

And is not this of God, o his Being? And is not this that comes out from God, part of God, and from God? This last part W. P cites in *Reas. against Railing*, p 66. and defends and justifies and denys it.

is so great a part of mans Nature, that it is Man himself. *Note* also, *Ranters* say, the *Soul is a part of God, and returns again to God, and God will not punish himself*; Therefore to talk of going to Hell is an idle story,

Numb. XXVII.

G. F's Great Mystery, p 273, Priest says, *It is horrid Blasphemy to say, the Soul is a part of God.* G. F. replyes, *'Tis not horrid Blasphemy to say the Soul is a part of God, for it came out from him, and that which came out from him is of him.*

Note, That both *W. P.* and *G. W.* do at once, by their fallacious Equivocations, both justifie this Doctrine of the *Soul being part of God*, and also confidently deny that G. F. holds any such thing; for which see *Reason against Railing*, p. 65. & *Appeal*, p. 37.

Numb. XXVIII.

G. F's Great Mystery, p. 205. & p. 63 *The Saints came to set the end of Sabbaths and New Moons, and witnessed the Body,*

W. P's serious Apology, p. 146. *But that the outward Person that suffered was properly the Son of God, we utterly deny——*

A

Body, Christ, before the day was made — for the Body is the Light of the World, the Body is the Life given for the life of the World, in whom there is rest — Christ gave him self, his Body, for the life of the world; he was the Offering for sin.

A body has thou prepared me, *said the Son*; *so the Son was not the Body, though the Body was the Sons.*

Let W. P. reconcile these, and also tell us who is the Father of that outward Person.

Numb. XXIX.

W. P. *Reas. agt. Rail.* pag. 91. *Forgive us our Debts as we forgive our Debtors, where* (saith he) *nothing can be more obvious, than that which is forgiven, is not paid; and if it is our Duty to forgive without a Satisfaction received, and that God is to forgive us, as we forgive them, then is a Satisfaction Totally Excluded.*

Rejoynder, pag. 284, W. P cites defends *We believe that Christ in us doth offer up himself a living Sacrifice to God for us, by which the wrath of God is appeased to us.*

Note, A self-contradiction, for in the one he totally excludes a satisfaction, and in the other he grants it.

Note also, how many thousand Offerings this new Scripture makes of Christ; as many Saints, so many times Christ offers up himself a Sacrifice!

Numb XXX.

Great Mistry, p. 63. *Christ gave himself, his Body, or the Life of the world, he was the Offering for the sins of the whole World, and paid the Debt, and made satisfaction.*

Note, In contradiction to W. P's Contradiction, G. F. here holds *Satisfaction was made for sin, by the Body being offered.* Is not this like *Samsons* Foxes, tho' tyed by the Tail, their faces look contrary?

Numb. XXXI.

G. W's Div. of Christ, the Epist. by G. F. *Where* (saith he) *doth the Scriptures speak of a humane Nature of Christ in Heaven? Is not Christ and his Body glorified, & he the Lord from Heaven?*

G. W's *answer to W. Harwood*, p. 13 *His Reasons to prove Christ now a Man in Heaven, do not* (saith G. W.) *reach nor touch us, the thing not being denyed, but really believed & confessed unto by us.*

Numb. XXXII.

W. Shewins *Treatise of Thoughts*, p. 95. *Not to Jesus, the Son of David & Mary, Saint or Angel, but to God the Father all Worship, Honour and Glory is to be given, through Jesus Christ.*

Chr. Doctrine, &c. by G. W. and others, *That divine Honour and Worship is due to the Son of God; and that he is, in true Faith to be prayed unto, & the Name of the Lord Jesus to be called upon, as the primitive Christians did.*

Note, Tho' they clash, yet we see here they have dropt some Christian Expressions more of late then formerly; And what may we think they intend thereby? why *G. Whitehead* in his *Counterfeit Convert*, p. 72. says, I *may see cause otherwise to word the matter, and yet our intentions be the same.* Now is it not admirable that a man of *G. W's* Cloath [as the proverb is] should be grown so bold in crafty and deceivible Glosses, to deceive his Readers? Is this like the antient simplicity of a *Quaker*, to say, *I may see cause Otherways to word the matter, and yet intend the same?* Pray who knows when such a man is sincere, or how to believe him in what he says, that thus hides his meanings, saies one thing, and means another? Does not G. W. hereby render himself like those Deceivers with false Money, who counterfeit the Kings Coyn, upon reprobate Silver, to make it pass current? But whatever they intend or mean in their newest Creed or Confession of Faith, in answer to *Dr. Lancasters* Querys, given at *London*, 1695. by G. W. and six others, and also in some other of their Books, that at times [of late years especially] has been extorted or streited from them, yet I think fit here following to compare it with their former Doctrine, and leave it to be reconciled by those who are cunning enough so to word the matter, seeing that in their said

Anſwer to Dr. *Lancaſter*, they refer to their former Books, for Anſwers to his Querys.

Numb. XXXIII.

Anſw. to Dr. Lancaſter, by G. W. and ſix other, *We ſincerely believe in Jeſus Chriſt, both as he is true God and perfect Man, our Immanuel and Mediator; and as in the fulneſs of Time he was conceived by the holy Ghoſt, born of the Virgin Mary, and was crucified and put to Death, was buried, roſe again, and viſibly aſcended into Heaven.—And that this ſame Jeſus Chriſt that was crucified, ſhall ſo in the manner come (as he was ſeen to go into Heaven) at the laſt and great Day of Judgment.*

G. W's *Truth defend.* p. 65. *Chr. Wade* affirmed, *That our bleſſed Saviour doth inſtruct men to lay faſt hold of, and to abide in ſuch a faith which confideth in himſelf, being without Men.* G. W. anſwers, *That's contrary to the Apoſtles Doctrine, &c.*

Note, But now G. W. is one with C. W's Doctrine, which he then ſaid *was contrary to the Apoſtles*; for now he profeſſes faith in Chriſt as born of the Virgin, crucified and viſibly aſcended, unleſs he ſays, *This was not without men*, and ſo deceives his Readers by thus *Otherwiſe wording the matter.*

Numb. xxxiv.

Numb. XXXIV.

G. W's anſw. to *W Harworth*, p. 23. *Chriſt did riſe in that Body wherein he ſuffered, and in the ſame aſcended into the Heavens — and it is ſo far circumſcribed in the Heavens as 'tis capable o' and as is proper to it; and tho' it be ſpiritual and glorious, yet a Body, and therefore not in every place where God is.* Again, in his Book, call'd, *Judgment fixt*, he ſays, *Thou that canſt not ſee conſiſtency of Salvation by the Man Chriſt, and by his Light within, art gone from his Light into Imaginations.*

G. W's *Truth defend.* p. 23, *T. Smith* asks, *When you tell us you have faith in Chriſt, do you mean Chriſt whoſe Perſon is now aſcended into Heaven, or do you mean only a Chriſt within you?* G. W. anſwers, *Here thou would make two Chriſts — But how proveſt thou two ſuch Chriſts?*

Note here, That G. W now in his anſwer to *W. Harworth* oppoſing himſelf, makes two ſuch Chriſts as *T Smith* doth, viz. not only Chriſt *within*, but a Chriſt whoſe Perſon or *body* is aſcended into Heaven.

Numb. XXXV.

G W's anſw. to *W. Harworth*, *That very Body of Chriſt which was raiſed from the dead, how ſhould it but be in being, ſeeing he dyed not again.*

G. W's *Nature of Chriſtianity* p. 29. *Chriſt has not the Body of Man.* And p. 41. he denys Chriſts bodily exiſtence *without* us.

Pag. 7. *The same Body that was put to death, was raised.—We confess the same Man Christ, not only still in being, but also glorified.—This Man Christ did neither vanish nor perish, either as to his Spirit, Soul or Body.*

Note, If G. W. can so word the matter, as truly to reconcile himself with *himself* in these two Books, we shall then have some ground to believe he has not sinned since the year 1659. when he told *me* *his sins were pardoned*, see *Truth defend.* p. 8.

Numb. XXXVI.

W. Smith's Primmer, p. 8 *They that are false Ministers preach Christ without, and bid People believe in him as he is in Heaven above.*

Note here, Does not G. W. (as above in Nu. 34, 35,) preach a belief in Christ as he ascended into Heaven above? Therefore a false Minister by *W. Smith's* Doctrine.

Numb 37.

Christian Doctrine, by G. W &c. p. 5 *That Christs Body that was crucified, was not the Godhead, yet by the Power of God was raised from the dead; and that the same Christ that was therein crucified,*

G. W's answ. to *W. Marworth*, *His dying was only as to the Body, he was put to death as concerning the flesh.*

Note, A self-contradiction: in one Book he says, *None but the Body*

crucified, aſcended into Heaven And in anſw. to Dr. *Lancaſter* he declares, *That both Soul & Body was ſacrificed.*

dy dyed; yet in the other he ſays, *A Chriſt was crucified in that Body*; in the third, *yea, both Soul and Body was ſacrificed.*

Numb. 38.

W. P's *Apology*, p. 146. *But that the outward Perſon that ſuffered was properly the Son of God, we utterly deny*; A Body haſt thou prepared me, *ſaid the Son*; *ſo the Son was not the Body, tho' the Body was the Sons.* [*But the ſame Chriſt that was therein crucified, aſcended into Heaven*, as above] And ſays W. P. *We deny that Perſon that dyed at* Jeruſalem *to be our Redeemer.*

Anſ. to Dr. *Lancaſter* by G. W. and others, where they own him to be Chriſt *that viſibly aſcended, & was outwardly put to Death, and that he was true God and perfect Man, and our Redeemer that was thus viſible.*

Note, Though G. W. ſees cauſe now to word the matter thus, yet he gives us Notice, (as above) that his faith is ſtill the ſame as formerly.

Numb. 39.

Divin. of Chriſt, p. 83. by G. W. *While we were ſinners, Chriſt dyed for us, it was Chriſt that dyed.*

Refuge ſtript, p. 38. by *Joh. Whitehead*, *Nothing that was mortal was called Chriſt.*

Obſerve,

Obſerve the ſum of the laſt three particulars, (as they have ſeen cauſe to word them) G. W. holds, Nothing but the Body dyed, & that it was Chriſt that dyed; ſo that the Body that dyed was Chriſt. But W. P. holds, That the Body was not Chriſt, nor that the Perſon that dyed was Chriſt.

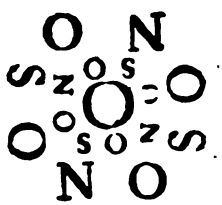
Again, G. W. holds, that *Chriſt dyed in that Body*; But J. W. holds, *that nothing that dyed was Chriſt, he was not mortal.* So that *W. Penn* in his *Addreſs* to *Proteſtants* vaunts at the Prieſts for their Clink Clank. And *S. Fiſher* mocks at them for their *SO, NO.* But the Prieſts may now face about, and vaunt at the *Quakers* for their Clink Clank, and mock at them for their *NO, SO.*

Therefore behold the ingenious Figure of *NO, SO,* with ſome Verſes that *Sam. Fiſher* inſerts in pag. 773. of *Ruſticus*, which are now pertinently, truly and juſtly to be turned back again upon theſe *Quakers*, viz.

Sometimes its this, ſometimes its that,
Sometimes its this and this and that,
Sometimes its either this or that;
Sometimes its neither this nor that;
One while it looks like SO, *not* NO,
Another while like NO, *not* SO;

One

One way it seems or SO *or* NO,
Another way nor NO *nor* SO;
Some ways it shews both SO *and* NO,
So 'tis a meer Endless NO *and* SO.



You have obſerved before the Claſhes, Contradictions, Sayings, Gainſayings & falſe Doctrines of theſe men, one contradicting the other, and many times the ſame man contradicting himſelf. So pray obſerve once more how *G. Whitehead* dances the Rounds (as *S. Fiſher* ſays in his Appendix to *J. Owen*) For in his Introduction to *Divinity of Chriſt*, he defines a Perſon to be a Man, and a Man to be a Perſon. And in *Qrs. plainneſs*, p. 1 confeſſes *Jeſus Chriſt to be a Man*, but *not a Perſon*, p. 23, 24. Again, *That Jeſus Chriſt is a Man whoſe glorious Body in Heaven is not a human* (mans) *Body*; & yet (as in *Numb.* 35.) declares it *to be the ſame Body that dyed*, and yet *denys Chriſt to have the Body of Man.* Thus as *S. Fiſher* ſays, p. 773.

Now is is One thing, then Another,
And now and then neither one nor t'other.

Numb. 40.

G. F's *Great Myst.* p. 206, 131, 250. *If Christ that's crucified be not within, & that Christ that's risen be not within, I say, you are all Reprobates —The Apostles preached Christ that's crucified within, and not another, for the other is the Antichrist — And thou sayst thou art saved by Christ without thee, and so hast recorded thy self a Reprobate — All be in the fancy that be out of the State of witnessing Christ that suffered within them, and rose again.*

Answ. to Dr *Lancaster*, They own *Christ that was crucified without the Gates, did visibly ascend into Heaven* (and answ. to *W. Harworth*) *is in Heaven in a Body of Flesh circumscribed, and not in every place where God is.*

Note, While they justifie their old Doctrine, and the new not being free, but streined out, we must take it as *G. W.* tells F. B. *That they may intend the same, only now see cause Otherwise to word it.*

Numb. 41.

G. W's *Light & Life of Christ*, p. 58. he there [illegible] this Passage, viz. [illegible] (Christ) by the [illegible], after he was [illegible], was no more than [illegible] Blood of another [illegible].

Ans to Dr. *Lancaster*, *The whole sacrifice of Christ, whereof his Blood, outwardly shed, was a part, was of great price with God, for mans Redemption.*

Note the Contradiction of the Craft.

Numb. 42.

Numb. 42.

Ibid. *Light and Life*, p. 38. *The* Quakers *see no need of directing men to the Type for the Anti-Type, viz. neither to the outward Temple, nor to Jerusalem, either to Jesus Christ or his Blood, knowing that neither the Righteousness of Faith, nor the Seed of it doth so direct: And where do the Scriptures say, the Blood was there shed for Justification, and that men must be directed to* Jerusalem, *as it?*

Ans. to Dr. *Lancaster*, *We sincerely believe in Jesus Christ as born of the Virgin* Mary —— *Christs Blood that was shed without the Gates of* Jerusalem, *with the whole Sacrifice of himself, both Soul & Body, was a true Propitiation.* —— *through Faith, &c.*

Note here, *G. W.* (still opposing his Old Doctrine) now sees cause to word the matter Otherways.

Numb. 43.

J. W's *Refuge fixt*, p. 90 *I have several times* (saith he) *asserted that Christ hath now a Body of Flesh and Bones, circumscription or limited in that Heaven, which is out of every man on Earth.*

Let these 2 Brother *Whiteheads* reconcile their Doctrine.

Ans. to *W Harworth*, (as above at Numb. 34, 35. G. W. declares, the same Body of Christ which was put to death ascended into Heaven, and is still in being; & though made spiritual, yet a circumscribed Body, not in every place where God is.

Numb. 44

Numb. 44.

G. W's *Light & Life*, p. 39, 47. *As for those Expressions* (saith he) *God-Man being born of* Mary, *we do not find them in the Scriptures, nor do we read that* Mary *was the Mother of God, but in the Popes Canons*, &c. ——*What Non-sense and Unscriptural Language is this to tell of God being co-Creator with the Father? or that God had Glory with God? doth not this imply two Gods, or that God had a Father?*

Anſ to Dr. *Lancaſter*, as above, *We believe in Jeſus Christ, unto us he is true God and perfect Man — and as he was conceived by the holy ghoſt born of the Virgin* Mary.

Note here, G. W. in contradiction to himſelf, owns *Mary* to be the Mother of God-Man, and God to be his Father. And if he implys two Gods thereby, I cannot help it, ſeeing he now ſees cauſe ſo to word the matter.

Numb 45.

G. W's *Qrs. plainneſs*, p. 19. *That Jeſus Christ is come in the fleſh, That he is God-man*, &c.

Note, how inconſiſtent G. W. is with himſelf; he Quarrels with the word *God-man* before, but here he uſes it.

Numb. 46.

G. F's *Great Myſtry*, p. 289, *God was in Christ, and they are one, the Creator*

Light and Life, (as before) *what Non-ſenſe is this* (ſays G. W.) *to tell*

ter; the Father in the Son and the Son in the Father, and Christ in you, and God in Christ, the Creator. And in Mrs. plainness, p. 24. G. W there says, *The Son is co-worker with the Father.*

tell of God being co-Creator with the Father?

Note, Does not G. W. here accuse both G. F. and himself also, with Non-sense? for what's the difference between Co-worker and Co-Creator?

Numb. 47.

Paper against *J. P. London* 6 m. 1670. *And we also testifie, That if any Person whatsoever shall act or speak any thing that is evil, under pretence of a motion from the Spirit of God, we utterly deny that Motion to be of God.*

G F's *Great Mystry* p. 77. *And as for any being moved of the Lord to take your* (i. e. Priests) *Hour-glass from you, by the eternal Power, it is owned.*

Note, here the Father, G. Fox, Justifies what is Felony by the Law; But his *London* Children are so bold as to controul him.

Numb. 48.

H. Pennington's Que. p 33, *Now the Scriptures do expresly distinguish between Christ & the Garment which he wore, between him that came, and the*

Quakers plainness; p. 23. G. W. says, *The inner Body of Jesus was not the intire Christ, yet the Name Christ is sometimes given to the Body,*

tho'

the body in which he came, between the Subſtance which was vailed, and the Vail which vailed it; there was plainly HE and the Body in which HE came; this we certainly know, and can never call the Bodily Garment Chriſt.

tho' not ſo properly as to the whole Man Chriſt.

Note, tho' G. W. here grants the ſcripture ſometimes calls the Body Chriſt, yet he will neither call it Chriſt, nor own it to be ſo much as any part of Chriſt, but as a garment, if he be of his brother I. P's faith.

Numb. 49.

If. Pennington, p. 10, *That which he (Chriſt) took upon him was our Garment, even the fleſh and blood of our Nature, which is of an earthly periſhing Nature.*

G. W's anſw. to *W. Harworth, That fleſh ſaw no Corruption, but was raiſed from the dead.*

Note the Contradiction, for G. W. here denys that it corrupted or periſhed.

Now leaſt my old Friends ſhould ſay, that I am ſo hard pinched to make them contradict themſelves, as that if I ſhould find in their Books that they ſay four *Pence* at one time and a Groat at another, that I would go near to make a Contradiction of it: Therefore I'll give a ſhort hint of what G. W. calls Contradictions in their Oppoſers Books. In *Chriſt Aſcend.* p. 58. he brings *John Newman* to contradict himſelf, thus; *The Scriptures*

Scriptures principally called the Word—The Words that God hath spoken by his holy Prophets, blessed Son and Apostles. Now this may be called false Doctrine, but I profess they have better Eyes than I, that can see it to be a Contradiction. Pray judge if this be any more than to say four Pence in one place, & a Groat in another. Again, p. 60. he brings J. N. to contradict himself, thus; *The Scriptures properly & principally called the Word — The Will and Mind of God contained in the Scriptures.* Note, Here J. N. in one Sentence explains his meaning in the other; but how 'tis a Contradiction, I leave to the judgment of the Impartial, and whether G. W. here was not hard pinched to find Contradictions; and yet many more such things he cites for Contradiction in that and several other of his Books, too large to insert here) to which I refer the Reader, with request to take notice what I might venture to call Contradictions by G. W's Rule, should I shew my self so silly as to follow his Examples.

Numb. 50.

A Book entit. *This to go among Friends*, by *W. Smith*, p. 17. *As for* G Fox (says he) *the Lord God hath exalted him, & his glory rests upon him, —not setting up a Man,*

W. Bayleys works, p. 307 *For they* (his Disciples) *loved his Person for the sake of the frame and Quality of the Spirit that dwelt in him, or else what was his Person* [be-

throwing down a man, but in all thing giving the Power pre-eminence, and endearedneſs to the Veſſel filled with the excellency of that Treaſure.

ing mean and Contemptible) to em. more than another Perſon?

Qu. To which of theſe do they give the Preference? To the Perſon of Chriſt, or Veſſel of *G. Fox?*

Numb. 51.

Great Myſtr. p. 246. Prieſt ſays, *God the Father never took upon him humane Nature.* G. F. anſwers, *That's contrary to Scripture, who ſaith, God was in Chriſt reconciling the world to himſelf, and art ignorant of the great Myſtry, God manifeſt in the Fleſh.*

Sword of the Lord drawn, pag. 5. *Whereas you ſay, it is Chriſt is God and Man in one Perſon, it is a Lye*

Note, in one he is ſo far from denying God and Man in one Perſon, that he holds, not only God the Son to have taken Mans Nature, but God the Father alſo. O Confuſed Divinit, !

Numb. 52.

Reaſ. agt. Railing, p. 20. *In the fullneſs of Time he (Chriſt) manifeſted himſelf in a more familiar manner to Mankind, in order to which he prepared an*

T. Muſgroves doctrin preached about *Delaware*, in the year 1695. *That Chriſt as to his Manhood accounted himſelf not good—Took nothing*

an holy Body, in which he preached his everlasting Gospel. [Mark, *an holy Body.*]

thing on him that was good.

Note, The one holds the whole Manhood not good, the other, *the very Body to be holy*, & therefore good.

Numb. 53.

Ans. to Dr. *Lancaster*, by G W. &c. *Christs Blood that was shed without the gates of* Jerusalem *together with the whole Sacrifice of himself, both of Soul and Body, was a true Propitiation and Attonement for mans Reconciliation and peace with God, for Remission of sins, through a living Faith, &c.*

Sandy Foundation, by W.P. p. 41. *The Justice offended being infinite, his Satisfaction ought to bear a proportion therewith, which Jesus Christ as Man could never pay, he being finite.*

Observe, Here G W. opposing W P declares Christ, as Man, pays the debt for sin (*through faith*) if Soul & Body be the Man.

Numb. 54

G. W's *Light & Life*, p. 41, 22. *But three Comings of Christ* (saith he) *that in the flesh at* Jerusalem, *& that in the Spirit, but also of another coming*

Ans. to Dr Lancaster, by G W. &c. *Jesus Christ, true God & perfect Man, was put to death, buried, rose again, and* Visibly *ascended in* [illegible]

in the flesh, yet to be expected, we do not read—— But his second coming and appearance without sin unto Salvation, I own and witness.

Also, *W. Bayley*, pag 306. says, *I never read in all the Scriptures of a Third coming of Christ Personally, besides what shall be in his Saints.*

Finally, This is the former Faith of W. P. and the *Quakers* in general, too tedious here to cite, of which we no where find they have made any Recantation. *Heaven, shall so in like manner come [as he was seen to go into Heaven] at the last and great day of Juagment and end of the World.* Again, (in answ. to *W. Harworth*) *The same Body that was put to death is still in being, the Man Christ did not perish nor vanish, either as to his Spirit, Soul or Body.*

Observe how plain they set their New Doctrine is for Christs visible coming in the same Body, expressly Contrary to their Oft, or else dissemblingly they *now so otherwise word the matter, but mean as formerly.*

As Fisher *says, thus they dance round,*
And round again in th' self same ground,
It staggers to and fro and reels,
Skips up and down, and runs on Wheels,
Starts aside like some broken Bow,
Crosses, Christ-like, Criss-cross in the Row;
Wind, Dust, Husk, Chaff, no stable Steeple,
A Tale that takes unstable People,

A Toy, a Cloud, Miſt, Smoak, a Fog,
('Tis Quakeriſm) and ſome Quavering Bog,
A Quick-ſand, a Quagmire that ſucks,
Who is in't, his feet out hardly plucks
vid. Fishers Appendix, p. 773.

Numb. 55.

G. F's *Gr. Myſtry*, p. 355. 63. *All that makes recompence for ſin is he that never ſinned, Chriſt the ſecond Adam, and not the firſt.—Chriſt gave himſelf, his Body, for the life of the World; he was the Offering for the ſins of the whole World, & paid the debt, and made Satisfaction.*

Sandy Foundat. p. 21. W. P. denyes *Chriſt to pay the Debt of our ſins as he is God, becauſe then the Father & Spirit being God, they alſo pay the Debt Nor not as Man, he being Finite,* (as above) *Nor not as God & Man,* as W. P. in that page expreſly affirms.

A Little of *G. Whiteheads* help here might do well *to word the matter ſo* as to reconcile this Doctrine of W. P. and G. F.

Numb. 56.

R. B's *Apology*, p. 95. *Wherefore as we believe he* (Chriſt) *was a true and real Man, ſo we alſo believe that he continues ſo to be glorified in the Heavens in Soul and Body.*

Now, W. P. ſays, as above, *Chriſt as Man was finite,* viz. came to an end. But here *R. B.* ſays, *he continues a real man in Soul & Body,* & ſo is not *finite.*

Chuſe which of theſe you will believe

Numb. 57

G F's *Gr. Myſtry*, p. 90. Pr. ſt ſays, *There is a kind of Infiniteneſs in the Soul, but it cannot be infiniteneſs in it ſelf.* G F. anſwers, *Is not the Soul without beginning, coming out from God, returning into God again?*

Note, W. P. as above, holds the Soul to be properly the man And here according to G F this Man is without beginning; & if no beginning then no end, which is not only *Infinite*, but alſo *Eternal*. And yet, [Mark the Confuſion,] W. P before denys the Man Chriſt to be *Infinite*

Numb. 58.

G. W's *Div. of Chriſt*, p. 27. *The God whom we ſerve and believe in, is infinite, the only wiſe God, and nothing relating to him, or his being, finite.*

Sandy Foundat. p. 20. W. P. there calls the Man Chriſt, *The Finite Impotent Creature.*

Note the Claſh, unleſs the Man Chriſt be not relating to God.

Here I cannot but take notice, that tho' W. P. ſo blaſphemouſly calls the Man Chriſt *the finite impotent Creature*, yet he afterwards in his *Reaſ. againſt Infid.* (as above) and in other Books, calls his Body *a holy Flesh*, as if he thought that way to ſalve and excuſe his former groſs Doctrine, or at leaſt to hoodwink his Readers, ſo as to let them ſee that he has ſo reverent eſteem of

Chriſt as to call his Body *a holy Body*, after he had (ſo irreverently) call'd his whole Man *the finite impotent Creature*.

Again, I obſerve W. P. to be one with his 24 Brethren, that in the *City Mercury* or News Book, owns and and defends theſe ſayings, firſt in the Battledoor, *viz. All Languages are to me* (ſayes G. F.) *no more but Duſt, who was before Languages were.* Next, in *J. P's* Collection. p. 199. *But to the end of all Diſputes and Arguments I am come; for before they were I AM*, ſays *James Parnell*; where 'tis plain he declare themſelves (at leaſt) to pre-exiſt; and yet W. P. denys the Apoſtles to pre-exiſt; for in his *Rejoynder*, p. 299. he ſays, Paul *did not pre-exiſt, Chriſt did.* Now is not this a ſetting themſelves above the Apoſtles, and equal with Chriſt? For Chriſt pre-exiſted, (*G. Fox* and *Ja. Parnell* pre-exiſted but *Paul* did not pre-exiſt, ſays *W. P.* Nay, further, I find in pag. 1. of the Book of the two women at *Malta*, *D. Baker* is not only for having his Friends, the *Quakers* to pre-exiſt, but alſo declares them to be Eternal, ſaying, *O ye Eternal and bleſſed Ones!* whilſt the man CHRIST muſt be call'd, *The finite impotent Creature*, by this high and elevated duſt and aſhes *W. Penn.*

To Pre-exiſt is to ave a being before.

I ſhall now return to inſert a few more Contradictory Claſhes, and ſo haſte to another head.

Numb. 59.

Numb 59.

W. P's *Rejoynder*, p 13 *That* (Chriſt *his coming was but* [Mark, *but*] *to bring the world to a more improved knowledge and large enjoyment of the divine Power, Wiſdom, Life and Righteouſneſs which former Ages had, comparatively, but an obſcure ſight and imperfect ſence of.* And p. 296 300. he juſtifies this ſaying, viz. *That which Chriſt took upon him was but a Garment, even the fleſh & blood of our Nature, which is of an earthly periſhing Nature.*

Truths Principles, by J. Crook. *If Chriſt had not come, Man muſt have periſhed in ſin, this being the way, found out by God, to recover him.*

Note, Here's one *Chriſtian* he grants the *merit* of Chriſts coming and Death. But *W. P.* makes the benefit of his *coming* to be no more but to ſhew man more plain what he ſaw before as through a glaſs, & perhaps thinks he mends the matter by often calling the Body *A holy Body*, whilſt yet he renders that *earthly* & *periſhing*.

Numb. 60.

G. F's Gr. Myſtry, p. 222. Priſt ſays, *Chriſt is without his Saints, in reſpect of his Bodily preſence.* G. F. anſwers, *How then are they of his fleſh and his bone.*

W. P. Chr. Quaker, p. 97. *The Body of Chriſt is not ſo much as in any one.*

Note, This *W P.* is ſtill cloſhing againſt G. F. almoſt on every hand.

Numb. 61.

Numb. 61.

W. P.'s Addreſs to Proteſtants, p. 119. *Let us,* (ſaith he) *but ſoberly conſider what Chriſt is, and we ſhall the better know whether* Moral men *are to be reckoned* Chriſtians: *What is Chriſt but Meekneſs, Juſtice, Mercy Patience, Charity & Virtue in Perfection?*

Note, Tho' W. P. Allegorizes Chriſt, and makes him nothing but Virtues, yet his Brother G. W. tells *W. H. r. orth* as above) that Chriſt is ſomething elſe, *viz.* a MAN, conſiſting of Spirit, Soul & Body, the ſame body as dyed, or he only words the matter ſo to deceive the People.

Obſerve now, That tho' theſe two mens Books quarrel about Doctrine, yet they agree in praiſing one another; for G VV. in *Qr's. plainneſs*, p 5, calls Vv. P. *A ſincere hearted and zealous Man*; and VV. P in one of his Books does as much for G. VV. And 'tis abundance of Books theſe two men have written, yea, more by half than ever I have ſeen, nor do I deſire to ſee them; for truly I find Confuſion enough in thoſe I have ſeen, yea, more than I intend to demonſtrate at this time, here being enough to ſhew the reaſon why they have not profited the People at all. *W Penn* ſays, *Chriſt left nothing in writing*, Chr. Quak. p 114, *Chriſt wrote no Books.* But they have not followed his Example in this; and yet he ſays, *Chriſt was their Example.*

But

But Note further, tho' *W. P.* will have Moral men to be *Christians*, yet *R. Hubberthorn* denys that Christ or *Gods gift is obtained by moral means*, and in p. 33. he calls them Lyars that so affirm. So let the Reader judge who is the Lyar in this case.

Again, I cannot but mind W P's deviſed diſtinction and unſcriptural Expreſſion [*if it were no worſe*] in calling the Man Chriſt *The FINITE and IMPOTENT Creature*; and yet G. VV. in his Introduction to *Divinity of Chriſt*, ſays, *We judge that ſuch Expreſſions and words as the holy ghoſt taught the Apoſtles and holy Men, mentioned in the Scriptures, are moſt meet to ſpeak of* GOD *and* CHRIST, *and not the words of mans Wiſdom and deviſed Diſtinctions, ſince the Apoſtles days.* Now is not here a double face they carry, in ſeeming and pretending one thing, and yet practiſe the quite contrary. Again, in the Epiſtle to the ſame Book they ſay, *We charge you* Presbyterians *to give us printed Scripture for (the word) Abſtract, &c.* And yet in *Qrs. plainneſs*, p. 26. G. VV. thereuſes the word *Abſtract*. And 'tis abundance of ſuch diſſembling and ſilly Confuſion theſe (ſeeming) wiſe mens Books are ſtuft with, too tedious here to mention.

And now I cannot but expect there will be great deviſing, pulling and drawing here, by ſome *Quakers*, rather than confeſs themſelves guilty of the Confuſion and Contradiction here charged, becauſe

they have ſo much accuſed others of the ſame thing. Surely ſome curious Wyre-drawings, Mincing, Mangling, (otherwiſe worſe) and Equivocating we muſt expect herein. But they having caught themſelves in this Net (ten to one but) the more they'll flutter, the more they'll fetter themſelves; for they cannot thus dance in a Net but ſome-body will ſee them; for they are now as eaſily ſeen through, as they pretend they can ſee through others; yea, this will certainly be the conſequence, till they uſe the only Chriſtian means to get out of this Net, which is by humbly confeſſing and condemning their Errors in their Books, as *G. K.* has done.

I ſhall now return to the matter in hand, and inſert a Claſh or two about the Reſurrection.

Numb. 6.

W.P's Rejoynder, pag. 369, 307, *I do utterly deny* (ſays he *that this Text*, [*viz.* it is ſown a natural Bod, and raiſed a ſpiritual Body] *is concerned in the Reſurrection of mans carnal Body—— I ſay, this doth not concern the Reſurrection of carnal Bodies, but the two ſtates of men under the firſt & ſecond Covenant.*

W. Bay's Works, p. 592, *I own the Reſurrection of the Body* (ſays he) *as* Paul *and, viz.* It is ſown a natural Body, and raiſed a ſpiritual Body.

Qu. Whether it be one and the ſame Spirit that leads theſe men to expound Scripture in contradiction to each other? Surely old *Iſrael* with their Rams Horns were more Unanimous.

Chr. Quaker, p. 375. G. W. declares, *I have run being tends to* Atheism, *& to make men* Atheist, *viz. other mens self confidence in asserting things contrary to reason & manifest Experience, and in particular, in their affirming that these self-same Terrestrial Bodies of flesh and bones shall be made spiritual, immortal and incorruptible.* 'Tis true, (says *G. W.*) Hen. More *had finer and more excellent Notions about the Resurrection, than many other learned men, & aimed at the Truth & Spirituality thereof, from the Vision of the holy men recorded in the Scriptures.*

Cor. Quaker, p. 372. G. W. cites *H. More* about the Resurrection, saying, *Flesh and Blood cannot inherit the Kingdom of God; and I think* (says he) *there is the same reason of flesh and bones*, viz. *I understand natural flesh and bones, not glorified.*

Note, G. W. commends this Notion of *H. More*, as savouring of truth & spirituality, and yet renders those *Atheists* that believe the same; for *H. More* does not here deny the Resurrection of the same Body that dyeth, only understands it must be glorified.

Note also, G. W. here confounds the same *G. W.* in his answer to *W. Harworth*, p 17, where he holds, *That a very wonderful change may be in the Body, and yet the Substance not Annihilated or destroyed.*

Reader

Reader, I do here honeſtly declare, that I would have cited more Contradictions about the Reſurrection, if I could readily have found them; but indeed, their Books do generally agree in this matter, *viz.* in denying the Reſurrection of the Body that dyeth (as *G. K.* has largely made appear in his late Narrative of the Proceedings at Turners-Hall, *London*) ſo that I found no Paſſages to the contrary. But had it been my buſineſs here to have anſwered Books, I would have ſhewed how miſerably blind *Caleb Puſey* ſhews himſelf about the Reſurrection in his book, called, *A Modeſt Account*, pray read from pag. 31, to p. 38, and ſee how he endeavours to ſhew G. K. inconſiſtent with himſelf [where indeed there is no inconſiſtency] he gropes in the dark, like the *Sodomites*, carnally apprehending G. K. and very well demonſtrating himſelf to be of the ſame faith with his Brethren, as aforeſaid. Alſo, let all that read that Book of *C. Puſey*, take notice, that tho' he banters at *G. K.* for holding the Light not ſufficient to ſave man, *without ſomething elſe*, yet C. P. does not ſay in all his Book, that it is ſufficient for Salvation *without any thing elſe*. Therefore how hypocritical is this to accuſe a man for an Error, and yet dares not aſſert the contrary; but I refer the Reader to G. K's anſwer to ſaid *C. Puſey*, for further ſatisfaction, and ſo proceed to the next Chapter.

CHAP.

CHAP II.

Of Oppoſition at Unity.

THis is briefly to ſhew (and that chiefly from what is before cited) that thoſe *Quakers* hold the ſame Doctrines which they have condemned in their Oppoſers, as *Errors*, *blaſphemous* & *damnable Doctrines*; To do which, I ſhall only give an Example from two of their eminent Oppoſers, viz. *John Bunion* and *Muggleton*; the firſt quoted by *Ed. Burrough*, the laſt by *G. Whitehead*.

E. B. cites *J. Bunions* Principles, p. 304, 305. *Now I come* (ſaith he) *to reckon up* John Bunions *damnable Doctrines and Errors*, viz.

1ſt, *John Bunyon* ſaid, *That Chriſts ſecond coming was not his coming in the* Spirit, *for his coming in the Spirit is no Coming.*

For this, ſee at *Numb.* 33. where G. W. owns the two comings of Chriſt, one that is already paſt, & another to come at the end of the world or laſt Day. And at *Numb.* 54. he there declares againſt *three Comings*, and will own but two; ſo that here G. W. holds his coming in the Spirit to be no Coming.

2dly,

2dly, J. B. ſaid, *That Chriſt had two Bodies, & one of the Bodies was out of the ſight of the Saints.*

For this ſee at *Numb.* 11. where *Jo. Coal* holds the Church to be the Body of Chriſt, & this Body G. F. (in *Gr. Myſtry*, p 93.) calls *The Myſtical Body*; that's one Body. Again, at *Numb.* 34. 35. G. W. holds, *That Chriſts Body that dyed, is in being, a circumſcribed ſpiritual Body.* Note, here's the two Bodies, as J B. holds.

3dly, J. B. ſaid, *That Chriſt aſcended into Heaven in our Nature.*

For this, ſee at *Numb* 31, 35 where G. W. holds, *Chriſt to be a Man in Heaven, the ſame Body that was put to death*, &c.

4thly, J. B ſaid, *That the Soul of man is the Light, wherewith every man is enlightned by Chriſt, is God*

For this, ſee at *Numb.* 26, 27, 24. where G. F. holds, *the Soul to be a part of God, and to be the Seed in which Salvation is promiſed*, which, he ſays, *is the Hope, Chriſt.*

Thus far they agree with *Bunyions* Principles, which they call *damnable Doctrines.*

Next, ſee *Qrs. plainneſs*, by G. W. p. 37, 38. Muggelton holds *theſe falſe & blaſphemous Doctrines* (ſaith he) *that the* Quakers *utterly deny*, viz.

1ſt, *That Death took Chriſts Soul into it, and that Chriſts Soul dyed when the Body dyed.*

For

For this, see at Numb. [illegible], 38, 39. where they deny [illegible] to be Christ, & that it was Christ [illegible] *That Christ in that* [illegible] And [illegible] *both soul* [illegible] see Numb. [illegible]

[illegible] That Muggleton holds, *That the Godhead* [illegible] *Godhead.*

[illegible] do not hold the [illegible] G. V. says, *It was* [illegible] *an E-* [illegible] *his Na-* [illegible] [Mark that] and [illegible] it with their holding, *That Christ in the* [illegible]

[illegible] That Muggleton holds, *That Christ being* [illegible] *without* [illegible] in the Quakers.

[illegible] see at Numb. 35, 36, [illegible] where they hold, *Christ remains a Man, consisting of Spirit,* [illegible] *and that* [illegible]

[illegible] That Muggleton holds, *That God was born* [illegible]

For this, see at Numb. 33, [illegible] where they de- [illegible] Christ to be true God born of *Mary*; also, [illegible] God the Father took humane or Mans [illegible]

[illegible] That Muggleton holds, *That the Devil* [illegible]

[illegible] *Judgment* [illegible]

fixt,

ſer; where he ſays of ſome ſeperate *Quaker*
That they are Devils incarnate, viz. made fleſh o
become Man, which is fleſh, blood and bone. Le
G. W. otherwiſe demonſtrate this, if he can, ſee
ing he ſays, *The Lord laid a neceſſity on him to writ*
it.

Thus it appears how far their Doctrine agree
with what G. W. calls *Muggletons falſe and bl*
ſhemous Opinions. Therefore as G. W. in p. 20
of the ſame Book, ſays to the *Baptiſts, Pray yo*
Baptiſts (ſays he) *before you conclude a final Sentenc*
upon us, agree upon a conſiſtent Creed that you inten
to ſtand by, if you intend to impoſe upon us to believ
as you believe, upon pain of Damnation. So no
the *Baptiſts* and other Profeſſors may face abou
and ſay to the *Quakers*, Pray you *Quakers* tell u
why did you not agree upon a conſiſtent Cree
that you intend to ſtand by (if you intend to im
poſe upon us to believe as you believe) before yo
ſentenced us to Damnation, as many of you hav
done; & as G. W. has done, in his Book called *Iſ*
mael, &c. p. 11, 12. in theſe words, *viz. Senſ*
natural brute Beaſts, MADE *to be* DESTROYED
Reſerved in EVERLASTING *Chains, under Dark*
neſs, for everlaſting Fire, Dogs, Sorcerers, ſhut ou
from God; with many more ſuch dreadful Sen
tences, or *Quakers* Complements which agre
well with *Muggleton's* Curſes, at which *Geor*
has been an Artiſt in his day, and his Brother *Pen*
follows him cloſe, for he avouches the moſt cru

of these sort of Complements, in *Reas. agt. Railing* p. 165 as if these *Quakers* had a Patent to revile, and pronounce People Damned.

But pray look upon G. W's other confident face, in his *Appeal. Incendiary*, p. 4. where he says, *As for our confessing that* WE *are the Church of the first born, let* OUR DOCTRINE, TESTIMONY, LIVES *and* SUFFERINGS *bear witness.*

To which I say, SO BE IT, let their Doctrine and Testimony (before cited) bear witness, and let their Lives bear witness; for let their preaching against the Delights & Fashions of the world, and against REVILINGS, Envy, Pride, Covetousness, and other Debaucheries, bear witness, while the world sees them guilty of all these things, as well as others.

Now, let them come forth and give a better Demonstration than their bare *Saying*, that they are the Church of the first born, more than other Professors of *Christianity*, or else who do they think will believe them?

And *lastly*, As to their Sufferings bearing witness that they are *the Church of the first born*; I say, if they will have Sufferings to be a Demonstration, that is the *Church of England*, (whom they have so much condemned) the Church of the first born; for they have really out-done the *Quakers* in Sufferings, as all this impartial will judge; for how many of them have expired in the Flames! how many stinking Goals, Torments and bloody Massacrees

crees in divers places, have many of them ſuffered for Religion! and doubtleſs, God would enable them to endure the like Sufferings again, rather then they would renounce their Religion. The like may be ſaid of the Reformed Churches beyond Sea, what cruel Sufferings have they undergone!

Thus (*my Old Friends*) you may perceive how willing I am, that you ſhould ſee that you are (at higheſt) but upon even ground with other *Chriſtian Profeſſors*, whom you condemn; yea, certainly you have exceeded all that I yet ever knew, in *Equivocation, hiding of Sin, Reviling, &c.* 'Tis my Prayer to God that I may be inſtrumental to bring you down from deſpiſing your Fellow Creatures, Profeſſors of Chriſt as well as you

But G. W. to prove the *Quakers* to be indeed the true Church, and not the *Baptiſts*, ſays, in *Qrs. plainneſs*, p. 93. *We have a Record in Heaven, and alſo in many Conſciences, &c.* Now, Mark, does not the *Baptiſts* ſay the ſame, in their Book, called, *A way to Zion?* So that here one brings as good Proof as t'other; one ſays, and t'other ſays; yet G. F. unchriſtians all Profeſſors, but themſelves, for in his *Profeſſors Catechiſm*, his very firſt words are, *Come you Unchriſtians, let us talk with you.* But to ſpeak about again, *W. Penn* in his *Perſwaſive to Moderation*, pag. 46. calls them all *Chriſtians*, and ſays, *They only differ in the Government, all allowing one Deity, Saviour and Judge,*

good Works, Rewards and Punishments. But the same W P turns again, and in his *Rejoynder*, p. 339. says, *Oh! the Dreadful Darkness that over-spreads the hearts of the called Christians.* Therefore says *S. Fisher*, p 773.

Now this, not the other, anon its either;
Then by and by, its both and neither.

CHAP. III.

A short Summary of Citations from the Quakers *Books, shewing they deny Jesus of* Nazareth *to be the Christ.*

SEe at *Numb.* 36, 20. where they hold *those to be false Ministers, who preach Christ without, & bid People believe in him as he is in Heaven above;* And *that the Light within is Christ, and is* ONLY *and principal, and admits not of another.* Also, at *Numb.* 15, 51 where they deny *a God imagined to be beyong the Stars* And deny *God and Christ to be a Man in one Person.*

Now, he who is the Christ of all true *Christians* is *Jesus of Nazareth*, who is God and Man in one Person; and this Person is without all men in Heaven above, yea, and beyond the Stars too, and cannot be in any man. But he who is the Christ of these *Quakers*, they here shew, is not without man, not in Heaven above, not beyond the Stars,

not

not God and Man in one Perſon; but that the Light within is *Only* their Chriſt, and admits of *No Other*. And W. P largely declares, That this Chriſt, or Light within, is the ſame, and no other than was in the *Jews* and *Gentiles*, before Chriſt became Jeſus of *Nazareth*, ſee *A ſober app. Reaſons*, p. 16. Behold how plain their Books are in denying *Jeſus of Nazareth* to be the Chriſt!

Again, ſee at *Numb.* 43. where J. W. denys Chriſt to have an Body of fleſh and bones, but only the Bodies of men on earth. Alſo, denys that Chriſt dyed. And alſo, I. P. *Queſt.* p. 27. ſays, *Is not the Subſtance the Light, the Life, called Chriſt, where-ever it is found? Doth not the Name* [Chriſt] *belong to the whole Body, and every Member of the Body, as well as to the Head?*

Thus, by their Doctrine, ever, believing *Quaker* may be called Chriſt, as well as he that ſuffered on the Croſs. But I dare ſay, no true *Chriſtians* believe thus, they believe *Jeſus of Nazareth* to be Chriſt, and that the Name belongs to no man elſe, no, not to the beſt man on Earth. Alſo, they believe the true Chriſt hath a Body of fleſh and bones, without all men, and that he did dye, contrary to what theſe *Quakers* ſay of their Chriſt.

You may alſo ſee many other Paſſages cited in this Book, that confirm this their denyal of Jeſus to be Chriſt. As, one at *Numb.* 38 where W. P. denys the outward Perſon that ſuffered to

be the Christ of God. And another at *Numb.* 24. where G. F. says, *The Seed of* Abraham *is the Saviour of the World*; and at *Numb* 12. W. P. says, *This Seed is the Light within*, and not what proceeded from the Virgin, *Chr. Quaker*, p. 97.

But to be brief, take one Passage from *Christian Quaker*, p. 10 W. P. says, *Though this general Victory was obtained, and holy Priviledges there-with, and that the holy Body was not Instrumentally without a share thereof, yet the Efficient and Chief cause was the Light and Life*—Pag. 111. *So that thus far we can approach the honester sort of Professors of Religion*, &c.

Observe how far they approach other Christians; He calls the Body HOLY, but can this be other than Hypocrisie? for as is noted at *Numb.* 49, 59. he holds the *Body to be earthly & perishing*, and yet here calls it Holy; nay, the whole Man Christ he calls, *The Finite Impotent Creature*; and yet here [illegible] four years after (to hide the matter) calls the Body holy. Behold the Fruits of pretending to be Infallible! for whatever they publish, though never so blasphemous, they cannot retract nor condemn it, but use what deceit they can to cover and justifie all.

Note, Tho' some of their late Doctrine seems to contradict some here cited, by *being otherwise worded*, G. W shews, that all that may well be, *and yet they intend the same thing*, Connt. Convert. p. 72 and we must be content so to take it, [illegible] they repent and condemn their old Doctrine.

CHAP. IV.

Of calling Names for Religion.

THough theſe *Quakers* do blame all others for calling hard Names, yet they ſeem not to come ſhort of others in this matter, by what follows.

Rewynded, p. 427 *W. Penn* with one Tongue accuſes *J. Faldo* of Railing, and ill bred Names, and yet with his t'other Tongue he calls *J. Faldo* theſe ill bred Names, *viz. Revengeful, Cannibal, Cur yelping at the Moon, &c.* ſee his Introduction, and p. 405.

Alſo, *G. Whitehead*, with his ſmooth Tongue, (in *Counterfeit Converſe*) ſays, *Why do you thus write, why do you trouble the World with ſuch* BITTER *Treatment?* But then with his Rough Tongue he calls ſome ſeperate *Quakers*, for their denying Womens Meetings, *&c. Vile Apoſtates, Unruly Beaſts, Dogs, Wolves, Devils incarnate*, &c. So now it may be ſaid to him, Why doſt thou thus write? Why doſt thou trouble the world with ſuch bitter Treatment?

Again, W. P. in *Reaſ. agt. Railing*, p. 165. he juſtifies, and declares that he abides by theſe ill Names given by *E. Burroughs*, p. 32, &c. to wit,

Thou Jeſuit, thou Sot, thou Sorcerer, thou art a Serpent, and the Curſe of God is eternally upon thee; Thou art ſhut out from God forever, thou ſottiſh filthy polluted Beaſt, thou dark Beaſt & Conjurer, &c.

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Thus here is a Continuation of their *SO, NO, NO, SO*: Here they call themselves no Christians of Christs making, and not only so, but also Evil doers in a high degree; for I here affirm, by all the skill they have, they cannot invent or use more hateful and reproachful Names than these; let them confute me, if they can.

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Thinkest thou to scare us out of our good Order (of Men and Womens Meetings) with thy Goggle-eyed Image of Jealousie, which if thou didst see through thy Spectacle, might affright thee out of thy shallow Circuits.

For this, ſee at *Numb.* 37, 38, 39. where they deny the Bod, to be Chriſt, & that it was Chriſt that dyed, yea, they declare, *That Chriſt in that Body dyed*, or was crucified. And *that both Soul and Body was ſacrificed*, ſee Numb. 42

2dly, That *Muggleton* holds, *That the Godhead Life dyed; That when Chriſt dyed, God dyed.*

Now, ſee above whether they do not hold the ſame; for at *Numb* 39, 11, G. W. ſays, *It was Chriſt that dyed*; and W. P. ſays, *Chriſt is of an Eternal Nature, and his fleſh and bones are of his Nature; for nothing is Eternal but God*[Mark that]and compare it with their holding, *That Chriſt in the Body dyed.*

3dly, That *Muggleton* holds, *That Chriſt being God, was clothed with fleſh and bone, one Perſon without us, cannot be in the* Quakers.

For this, ſee at *Numb.* 35, 36, 12. where they hold, *Chriſt remains a Man, conſiſting of Spirit, Soul and Body, the ſame Body that dyed; and that the Body of Chriſt is not ſo much as in any one.*

4thly, That *Muggleton* holds, *That God was born of* Mary.

For this, ſee at *Numb.* 33, 51. where they declare, Chriſt to be true God born of *Mary*; alſo, That God the Father took humane or Mans Nature.

5thly, That Muggleton holds, *That the Devil became Fleſh, Blood and Bone.*

For this, ſee the Preface to G. W's *Judgment*

ſixt,

ſer; where he ſays of ſome ſeperate *Quakers That they are Devils incarnate, viz.* made fleſh or become Man, which is fleſh, blood and bone. Let G. W. otherwiſe demonſtrate this, if he can, ſeeing he ſays, *The Lord laid a neceſſity on him to write it.*

Thus it appears how far their Doctrine agrees with what G. W. calls *Muggletons falſe and blaſphemous Opinions.* Therefore as G. W. in p. 20 of the ſame Book, ſays to the *Baptiſts*, *Pray you Baptiſts* (ſays he) *before you conclude a final Sentence upon us, agree upon a conſiſtent Creed that you intend to ſtand by, if you intend to impoſe upon us to believe as you believe, upon pain of Damnation.* So now the *Baptiſts* and other Profeſſors may face about and ſay to the *Quakers*, Pray you *Quakers* tell us why did you not agree upon a conſiſtent Creed that you intend to ſtand by (if you intend to impoſe upon us to believe as you believe) before you ſentenced us to Damnation, as many of you have done; & as G. W. has done, in his Book called *Iſhmael, &c.* p. 11, 12. in theſe words, *viz. Senſleſs unnatural brute Beaſts*, MADE *to be* DESTROYED *Reſerved in* EVERLASTING *Chains, under Darkneſs, for everlaſting Fire, Dogs, Sorcerers, ſhut out from God*; with many more ſuch dreadful Sentences, or *Quakers* Complements which agree well with *Muggleton's* Curſes, at which *Geaty* has been an Artiſt in his day, and his Brother *Penn* follows him cloſe, for he avouches the moſt cru-

of theſe ſort of Complements, in *Reaſ. agt. Railing* p. 165 as if theſe *Quakers* had a Patent to revile, and pronounce People Damned.

But pray look upon G. W's other confident face, in his *Apoſt. Incendary*, p. 4. where he ſays, *As for our confeſſing that* WE *are the Church of the firſt born, let* OUR DOCTRINE, TESTIMONY, LIVES *and* SUFFERINGS *bear witneſs.*

To which I ſay, SO BE IT, let their Doctrine and Teſtimony (before cited) bear witneſs, and let their Lives bear witneſs; for let their preaching againſt the Delights & Fashions of the world, and againſt REVILINGS, Envy, Pride, Covetouſneſs, and other Debaucheries, bear witneſs, while the world ſees them guilty of all theſe things, as well as others.

Now, let them come forth and give a better Demonſtration than their bear *Say-ſo*, that they are the Church of the firſt born, more than other Profeſſors of *Chriſtianity*, or elſe who do they think will believe them?

And *laſtly*, As to their Sufferings bearing witneſs that they are the *Church of the firſt born*; I ſay, if they will have Sufferings to be a Demonſtration, then is the *Church of England*, (whom they have ſo much condemned) the Church of the firſt born; for they have really out-done the *Quakers* in Sufferings, as all the impartial will judge; for how many of them have expired in the Flames! how many ſtrange cruel Torturers and bloody Maſſacrees

crees in divers places, have many of them ſuffered for Religion! and doubtleſs, God would enable them to endure the like Sufferings again, rather then they would renounce their Religion. The like may be ſaid of the Reformed Churches beyond Sea, what cruel Sufferings have they undergone!

Thus (*my Old Friends*) you may perceive how willing I am, that you ſhould ſee that you are (at higheſt) but upon even ground with other *Chriſtian Profeſſors*, whom you condemn; yea, certainly you have exceeded all that I yet ever knew, in *Equivocation, hiding of Sin, Reviling, &c.* 'Tis my Prayer to God that I may be inſtrumental to bring you down from deſpiſing your Fellow Creatures, Profeſſors of Chriſt as well as you

But G. W. to prove the *Quakers* to be indeed the true Church, and not the *Baptiſts*, ſays, in *Qrs. plainneſs*, p. 33. *We have a Record in Heaven, and alſo in many Conſciences, &c.* Now, Mark, does not the *Baptiſts* ſay the ſame, in their Book, called, *A way to Zion?* So that here one brings as good Proof as t'other; one ſays, and t'other ſays; yet G. F. unchriſtians all Profeſſors, but themſelves, for in his *Profeſſors Catechiſm*, his very firſt words are, *Come you Unchriſtians, let us talk with you.* But to face about again, *W. Penn* in his *Perſwaſive to Moderation*, pag. 46. calls them all *Chriſtians*, and ſays, *They only differ in the Circumſtantials, all allowing one Deity, Saviour and Judge, good*

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Now this, not the other, anon its either;
Then by and by, its both and neither.

CHAP. III.

A short Summary of Citations from the Quakers Books, shewing they deny Jesus of Nazareth to be the Christ.

SEE at *Numb.* 36, 20. where they hold *those to be false Ministers, who preach Christ without, & bid People believe in him as he is in Heaven above:* And *that the Light within is Christ, and is* ONLY *and principal, and admits not of another.* Also, at *Numb.* 15, 51. where they deny *a God imagined to be beyond the Stars* And deny *God and Christ to be a Man in one Person.*

Now, he who is the Christ of all true *Christians* is *Jesus of Nazareth*, who is God and Man in one Person; and this Person is without all men in Heaven above, yea, and beyond the Stars too, and cannot be in any man. But he who is the Christ of these *Quakers*, they here shew, is not without man, not in Heaven above, not beyond the Stars,

nor

not God and Man in one Person; but that the Light within is *Only* their Christ, and admits of *No Other*. And W. P. largely declares, That this Christ, or Light within, is the same, and no other than was in the *Jews* and *Gentiles*, before Christ became Jesus of *Nazareth*, see *Reason agt. Railing*, p. 16. Behold how plain their Books are in denying *Jesus of Nazareth* to be the Christ!

Again, see at *Numb.* 43. where J. W. denys Christ to have any Body of flesh and bones, but only the Bodies of men on earth. Also, denys that Christ dyed. And also, I. P. *Quest.* p. 27. says, *Is not the Substance the Light, the Life, called Christ, where-ever it is found? Doth not the Name* [Christ] *belong to the whole Body, and every Member of the Body, as well as to the Head?*

Thus, by their Doctrine, every believing *Quaker* may be called Christ, as well as he that suffered on the Cross. But I dare say, no true *Christians* believe thus, they believe *Jesus of Nazareth* to be Christ, and that the Name belongs to no man else, no, not to the best man on Earth. Also, they believe the true Christ hath a Body of flesh and bones, without all men, and that he did dye contrary to what these *Quakers* say of their Christ.

You may also see many other Passages cited in this Book, that confirm this their denyal of Jesus to be Christ. As, one at *Numb.* 38 where W. P. denys the outward Person that suffered to

be the Chriſt of God. And another at *Numb.* 24. where G. F. ſays, *The Seed of* Abraham *is the Saviour of the World*; and at *Numb* 12. W. P. ſays, *The Seed is the Light within*, and not what proceeded from the Virgin, *Chr. Quaker*, p. 97.

But to be brief, take one Paſſage from *Chriſtian Quaker*, p. 10 W. P. ſays, *Though this general Victory was obtained, and holy Priviledges thereby, and that the holy Body was not Inſtrumentally without a ſhare thereof, yet the Efficient and Chief cauſe was the Light and Life*—Pag. 111. *So to ſhew how far we can approach the honeſter ſort of Profeſſors of Religion*, &c.

Obſerve how far they approach other Chriſtians; He calls the Body HOLY, but can this be other than Hypocriſie? for as is noted at *Numb.* 49, 59. he holds the *Body to be earthly & periſhing*, and yet here calls it Holy; nay, the whole Man Chriſt he calls, *The Finite Impotent Creature*; and yet here (four years after) to hide the matter) calls the Body holy. Behold the Fruits of pretending to be Infallible! for whatever they publiſh, though never ſo blaſphemous, they cannot retract nor condemn it, but uſe what deceit they can to cover and juſtifie all.

Note, Tho' ſome of their late Doctrine ſeems to contradict ſome here cited, by *being forwarded*, G. W. ſhews, that all that may well be, *and yet they intend the ſame thing*, Conn. Convict. p. 72 and we muſt be content ſo to take it, till they repent and condemn their old Doctrine.

CHAP. IV.

Of calling Names for Religion.

THough theſe *Quakers* do blame all others for calling hard Names, yet they ſeem not to come ſhort of others in this matter, by what follows.

Reworded, p. 427 *W. Penn* with one Tongue accuſes *J. Faldo* of Railing, and ill bred Names, and yet with his t'other Tongue he calls *J. Faldo* theſe ill bred Names, viz. *Revengeful, Cannibal, Cur yelping at the Moon, &c.* ſee his Introduction, and p. 405.

Alſo, *G. Whitehead*, with his ſmooth Tongue, (in *Counterfeit Converts*) ſays, *Why do you thus write, why do you trouble the World with ſuch* BITTER *Treatment?* But then with his Rough Tongue he calls ſome ſeperate *Quakers*, for their denying Womens Meetings, *&c. Vile Apoſtates, Unruly Beaſts, Dogs, Wolves, Devils incarnate*, &c. So now it may be ſaid to him, Why doſt thou thus write? Why doſt thou trouble the world with ſuch bitter Treatment?

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And yet in *Addreſs to Proteſtants*, p. 242. he at once unchriſtians himſelf and all his Brethren, for ſo doing, for ſaith he, *Men that call Names for Religion, may tell us they are Chriſtians, if they will, but no body would know them to be ſuch by their fruits, to be ſure they are no Chriſtians of Chriſts making*—— Good Reader take Notice of it; Alas! how has the man forgot himſelf!

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Thus, by their Doctrine, ever, believing *Quaker* may be called Chriſt, as well as he that ſuffered on the Croſs. But I dare ſay, no true *Chriſtians* believe thus, they believe *Jeſus of Nazareth* to be Chriſt, and that the Name belongs to no man elſe, no, not to the beſt man on Earth. Alſo, they believe the true Chriſt hath a Body of fleſh and bones, without all men, and that he did dye, contrary to what theſe *Quakers* ſay of their Chriſt.

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Reynolds, p. 427 *W. Penn* with one Tongue accuſes *J. Faldo* of Railing, and ill bred Names, and yet with his t'other Tongue he calls *J. Faldo* theſe ill bred Names, *viz. Revengeful, Cannibal, Cur yelping at the Moon, &c.* ſee his Introduction, and p. 405.

Alſo, *G. Whitehead*, with his ſmooth Tongue, (in *Counterfeit Converts*) ſays, *Why do you thus write, why do you trouble the World with ſuch* BITTER *Treatment?* But then with his Rough Tongue he calls ſome ſeperate *Quakers*, for their denying Womens Meetings, *&c. Vile Apoſtates, Unruly Beaſts, Dogs, Wolves, Devils incarnate*, &c. So now it may be ſaid to him, Why doſt thou thus write? Why doſt thou trouble the world with ſuch bitter Treatment?

Again, W. P. in *Reaſ. agt. Railing*, p. 165. he juſtifies, and declares that he abides by theſe ill Names given by *E. Burroughs*, p. 32, &c. to wit,

Thou Jeſuit, thou Sot, thou Sorcerer, thou art a Serpent, and the Curſe of God is eternally upon thee; Thou art ſhut out from God forever, thou ſottiſh filthy polluted Beaſt, thou dark Beaſt & Conjurer, &c.

And yet in *Addreſs to Proteſtants*, p. 242. he at once unchriſtians himſelf and all his brethren, for ſo doing, for ſaith he, *Men that call Names for Religion, may tell us they are Chriſtians, if they will, but nobody would know them to be ſuch by their fruits, to be ſure they are no Chriſtians of Chriſts making*—— Good Reader take Notice of it; Alas! how has the man forgot himſelf!

Again, in *brief Diſcovery*, p. 7, 8, 9. by G. F. and others, *The Prieſts are a Viperous and Serpentine Generation, Thieves, Lyars, Anti-chriſts, Conjurers, Witches, Devils, greedy Dogs, really they are Blood-Hounds, ſtill hunting and gaping for their Prey like the Mouth of Hell—Being univerſally the Bane of Soul and Body, for whom the Theatre of Gods moſt Dreadful Vengeance is reſerved to act their Eternal Tragedy upon*; Thus *W. Penn* in his *Guide Miſtaken*, &c.

But hold, let us hear what G. F. ſays, That himſelf and W. P. are for diſtinguiſhing a Generation of men by hateful and reproachful Names, Why, in page 8 of *Weſt and North*, 'tis ſaid, *He, whoever he be, who diſtinguiſhes a Generation of Men, under one and the ſame Government, from the reſt, and puts upon them a hateful Name of Diſtinction & Reproach, whereby they & others are ſet in Oppoſition,*

breaks

breaks the Peace, overthrows the end of the Law, and leads into War, and every evil Work, and such a one is an evil doer in a high degree.

Thus here is a Continuation of their *SO, NO, NO, SO*: Here they call themselves no Christians of Christs making, and not only so, but also Evil doers in a high degree; for I here affirm, by all the skill they have, they cannot invent or use more hateful and reproachful Names than these; let them confute me, if they can.

Thus I thought fit to give a hint only of their amusing the World with such *Bitter Treatment* (as G. W's word is) I could insert forty times as many such Complements out of their Books, if it were worth reading, yea, enough to fright sober People, if this will not. But I shall conclude, with only inserting a few Rhymes out of their Book, called *Righteous Judgment*, in answer to *Fr. Bugg*, p. 97. to shew what prodigious and profound Railery proceeds out of their second Days Meeting at *London*, as if the *Quakers* were the only People excellent in the more serious part of that Infernal Practice of inventing or using Hellish Epithites They begin thus,

Thinkest thou to scare us out of our good Order (of Men and Womens Meetings) with thy Goggle-eyed Image of Jealousie, which if thou didst see through thy Spectacle, might affright thee out of thy shallow Circles,

An Ugly Spectacles for

Rogers *Team*, Crisp, Pennyman, Bullock & Bug,
Dark Devil driven dungy Gods, desperately lugg,
Being tyed to the Tail of their seperate Schism,
Popish *Libertine*, Heathanism, Judaism, Atheism.

Now, is it not impossible for men, by words, to utter more base and wicked railing Reflections than these Rhymes contain? But herein are they still self-condemned also, for says G. F. *Gr. Mystry*, p. 237. *The Work of the Ministers of the Gospel was not to reflect on Persons, or strike at Creatures; thou that reflect on Persons, thou art a false Prophet, &c.* Thus not only our Neighbour Preachers, but also those who have of late come over Sea to visit us, are false Prophets (by this their Doctrine) for their Reflections. And yet, how frequently do these false Prophets tell their Hearers, *Tis for your good that we spend and are spent, and leave our Countries, our dear Wives and tender Children, and altogether deny our selves of this World, &c?* I confess, this is so plausible, that I think it might affect all Christian hearers, but especially such who neither considers the manifest effects of their late Ministry, nor the worthy Observation that our Saviour made of some, *who compassed Sea and Land to make one Proselite* [and why not these to make many] *Who when he is made*, says our Lord, *they make him two fold more the Child of Hell*, &c.

Note, These five men inesrted in the aforesaid Rhymes,

Rhymes, they call a Team of Devils, and here I expect they will put me in for a ſixth Devil. But ſeeing 'tis contrary to Law to put ſix Horſes in a Team, I query whether a Team of ſix Devils be not unlawful alſo?

CHAP. V.

Of Propheſies.

OF the many Prophecies and Predictions that I could mention out of my old Friends Writings, I ſhall at preſent only ſet down two.

The *firſt* is the Prophecy of *Solomon Eccles* againſt *John Story*, who (as *S. Eccles* charged him) contemned Womens Meetings, *viz. This is the Word of the* LORD *to thee, This Year thou ſhalt Dye, becauſe thou haſt taught Rebelion againſt the Loving God.*

The *ſecond*, is the Prophecy of *G. Whitehead* againſt *George Keith*, viz. *And thus ſaith the* LORD, *Becauſe thou haſt poured out Contempt, Scorn and Reproach upon my Servants and People, I will aſſuredly pour out and bring great Contempt and Scorn upon thee.*

Now, If others think Curſes to be fitter Names for theſe, I'll not contend. But however, *Sol. Eccles* not wording that of J. S. cunningly enough, he happened to be a falſe Prophet. Therefore

Are

Age and Experience has taught *George Whitehead* *Otherwise to word the matter*, (as he tells us in his *Country Convert*, p. 72.) for if G W had predicted some signal or eminent Judgment or Mischief to have befallen G K according to the greatness of the Wickedness, that they charge him to be guilty of, he might have miſt it too, and so have hazarded his honour of being accounted a Prophet, by his Brethren and Friends. But now, 'tis but to conceit that G K. is scorned and contemned [the face of all men, less or more] and G. W's Prophecy is fulfilled, and he keeps his Honour by *thus craftily wording the matter*.

And truly, we can hear no better account of those Preachers late Prophecys of Judgments to fall on several Towns and Places in *England* within certain Months, not one of them is fulfilled, what we hear of; And though the Prophecy against *Plymouth* was so particular, that at the Time perhaps most or many of the People left the Town, but the Judgment not happening, they returned home, saying, *That* Quaker *was a false Prophet*. Well, my Friends, I was willing only to give you a small hint of some of your Prophets Infallible Prophecys, advising you and them to observe G. W's Rule, viz. *Otherwise to word the matter* for the future, or cease blaspheming and taking the Name of the Lord in vain, as is too frequent for you to do.

CHAP.

CHAP. VI.

Of Infallible Discerning.

HAving met with but poor proofs of their being Infallible Prophets, among the Prophecys, let us in the next place come to their spirit of *Infallible Discerning*, and see how they can discern more than others. The first instance I shall here bring is out of *G. F's Great Mystery*, p. 107. where he says,

The Quakers *are of* Abraham's *stock, before Antichrist was, or you* (Priests) *were; and the* Quakers *do witness, they are made free from the wrath to come. And thou* (Priest) *sayst, that the holiest man dare not give an Infallible Character of another man; hast not thou in this discovered thy self to be no Minister of Christ, or of the Spirit, who cannot give an infallible Character of another man, how canst thou minister to his Condition? how canst thou see where he is? how canst thou see them that be turned from the Darkness, and that be in Darkness, and distinguish the one from the other, an holy man from an unholy man, that canst not give an infallible Character of any mans state?* Pag. 89. *Thou art an ignorant man, and canst minister to the People, not knowing the Conditions they be in, unless they tell thee.* And P. 5. *You*

that have not that which is Infallible to judge in you, have not the Spirit of Christ, neither can you judge of Persons or Things, and have not the Infallible Judgment, neither have you the Word of God in your hearts, nor Christ which is Eternal and Infallible.

You must Note, that this is spoken of and to the World, the Priests of the World; but then be turbulent, and puts what Friends have, viz. *All which (i.e. the Word of God, infallible judgment, &c.) the Quakers have to judge of Persons & Things. Rest p. 8, 249, 267. The Quakers are the Preservers & Savers of Souls* [A rare People!] —*Those called Quakers are ONLY Ministers of Christ — And how can they but delude the People, that are not infallible?* [illegible] has far G. F.

Now by this Doctrine the *Quakers* are not Ministers of Christ, but Deluders of the People; for they have not this infallible Discerning, as those manifold Examples testifie, for have not many of their Preachers and Elders been guilty of divers gross Sins, especially *Wrecedoms* and *Adulteries*, and yet have still kept their outward Ministry and Station, and their state not discerned by their Brethren, till by accident it has been outwardly discovered? And therefore, should they not look upon the many Discoveries that has been [illegible] of their falling into those snares, to be both from the Justice and Mercy of God to them? *First*, as a Judgment upon them, for presuming to pretend to their high Attainments, beyond all other

Christian

Christian Professors now living; Neale, as a Mercy unto them, to shew them their Weakness and Presumption, if happily they could see it.

For why cannot my old Friends about *Delaware* see that they want this Spirit of Discerning, as much as other People, by those late ill Examples of divers of their Preachers, especially of their being unlawfully conversed with Women, yet their State undiscerned, till discovered, as aforesaid; and especially that of *Rob Ewer* at *Philadelphia*, whom the Meeting of Ministers (that was kept at his House) did not discern? But which is to be lamented, some are so blinded by their Preachers crying out, *All is Lyes*, that they'll scarce believe these things, No, not this of *Rob. Ewer*, tho' Publickly proved.

Take one Passage more for *Infallible Discerning*, from *Richard Hubberthorns* Works, perusing'd by R. W. and others, p. 212. he there tells a Priest, *That they are Lyars that say the Ministers of the Gospel do not know who are Elect; for they could discern the Elect from the World. So these Teachers that know not the Elect* (says he) *and yet exhort all their Hearers to believe, and lay hold on Christ, their preaching is vain. And these Priests* (says he) *that say they take Notice of Many of their Hearers, yet they know not who are elect among them.*

Come on, my old Friends, come prove your Lives, my your selves, and let us know next time

you bring whether by this your Rule, there be one Gospel Minister now left among it you?

But to whirl round about, and knock all down again, *W. Penn* says, in his *Rebuke* p. 22. *We ascribe not Infallability to Men, but to the Grace of God, and to men SO FAR as they are led by it.* Behold Reader, and note this Rhetorick well! For are not other Professors, yea, ALL men in the world SO FAR infallable, as well as *Quakers*? here W. P. has given away the *Quakers* cause, and set them on even ground with others. But says G. W. *I cannot give away our cause, for we have sufficient evidence of discerning of Spirits, Timerous Reader*, p. 3. Thus *George* thinks fit to keep up his Confidence with bare *Say so's*, though he cannot but know that the world knows his *Say so's*, to be false. And I have known a silly Woman cheat their pretended Spirit of discerning, who travelled from Meeting to Meeting, through several Countries (being bravely received & entertained by Friends,) and scorned, till discovered to be no *Quaker* by others: And such things as these has made them find out a way to help their Spirit of Discerning, by admitting none now to travel [on Truths accounts, as they call it] without Certificates; So that they G. W. in *Quakerism*, &c. tells us *They have a Record in Peoples Consciences*; yet now they must have a Record in their Pockets, or else I'll assure them, their Friends will not receive them, by their Conscience Record; Let them

den

deny this if they dare; and tell me how many Friends comes over Sea hither, or goes hence to other Countries to preach by their Consciences Record, without their Pocke Record. And this is G. W's Deceit seen, with their Sufficient Evidence of Spiritual Discerning, aforesaid.

But I had almost forgot, how that of late yeare their Infallibility seems to be run out of particular Persons into the Body of Friends or Church, as G W demonstrates in his *Apost. amend.* p. 4, 16. there he declares them (the *Quakers To be* THE *People and Church of God, and so to be Infallible, and* CANNOT ERR, *nor be deceived.* But where is this Body or Church? sure not that Meeting of Ministers at *Robert Ewer's* House in *Philadelphia.* No, *Sam. Jenings* lets us know, 'tis at *London*; for in his Speech at that Yearly Meeting, 1694. he declared. *That the Meeting in* America *depended on that at* London. So then it seems, the Meetings elsewhere are but Members of that Body at *London* and 'tis clear, that the Members so depend on the Body, that if the Body dyes, the Members cannot live) This indeed is the Foundation Principle of *Old Rome.* And here *Samuel Jennings* has shewed us where *New-Rome* is. Indeed I lately read how that the *Quakers* in *England* presented six Publick Addresses to the late King *James* in four years time; but in five years that King *WILLIAM* had reigned, they had not presented one to him: And does not this then

ſhew, that thoſe *Quakers* who thus addreſſed King *James*, are as near a kin to the Papiſts as *Sam. Jenings*? I alſo read one thing more, viz. That the Pope once ſet up Womens Meetings for the increaſe of Faith among the *Waldenſes*; and I cannot find that ever any elſe has done the like, beſide *Geo. Fox*, &c. and yet I have ſearched the Scriptures, and ſome Church Hiſtories too; and 'tis pitty that they have no other Preſident but the Pope, for thoſe Meetings are certainly of ſervice in Deeds of Charity and Hoſpitality.

In divers other things there ſeems a very great Harmony between *Old Rome* and *Sam. Jenings's New Rome*, which I am not deſirous to repeat now. *This know for certain Friends, that the way to recover the deceived, is to diſcover, lay open and witneſs againſt the Deceivers*, ſee *T. Elwood's* Epiſt. p. 72. Therefore ſince this Truth has chanced to drop from *T. E's* Pen, I ſhall add, that though my old Friends oft bleſs themſelves thus, *viz. WE are redeemed from a vain Life & Converſation, more than any Society in* Chriſtendom; *WE are the ONLY Profeſſors of Truth; and WE are in the Truth, and* ALL OTHER *Profeſſors are* OUT *of the Truth* [and ſo ſays the Phariſees, *We are not as other men, We give Alms, We Faſt twice a week, &c.*] Yet I muſt now ſay for them, We *Quakers* do not, nor never did out-do the *Papiſts* in general as to Life & Converſation; but herein the Righteouſneſs of *Papiſts* & *Quakers* doth ſo harmonize, that

that it made the late King *James* ſay (as I have an account) in his diſcourſe once with *R. Barclay*, *That if he were diſpoſed to change his Religion, he would turn* Quaker. No marvel then why.

But I cannot well omit giving one inſtance more about the Foundation Principle of *Old Rome* or top ſtone of Popery; See *Plain Dealing*, &c. by *T. Livingſtone*, *page* 12, 20, 22 where treating about that he calls the form of Truth, viz. giving the Hand, the Hat, and going to Meetings, he ſays, *Friends that ſtand in the Life, and are in the Body, know that there is not, NOR CANNOT be preſervation out of the Body; for they that are out of the Body* [of Friends] *are out of the Faith; And the Lord hath choſen the* Quakers *a peculiar People, above ALL People upon the Earth; and we are to turn to no other People*, &c. Mark juſt ſo the *Papiſts* ſay, *There is no Salvation or Preſervation out of the Body or Church. And that they muſt believe as the Church believes, or they cannot be ſaved*; as he further ſays, p. 23. *They that believe not as the true Church believes,* CANNOT *be ſaved; but this we know of an infallible Certainty, that WE being faithful in the Truth, thoſe that are gone from us are of another Spirit, and Not of the Faith of the TRUE Church.*

The very ſame the *Papiſts* ſay, *WE are the true Church, and All that are gone from us, are not of the Faith of the true Church.* Pray conſider, where theſe *Quakers* are, And alſo whether *Old Rome* can lay a

greater Neceſſity on ſuch low external Ceremonies, as the *Hand* the *Hat*, and *going to Meetings*? for, he affirms p. 5. *That Spirit that leads from the practice thereof, to be A dark Spirit, clearneſs and freedom is not in it, but it doth lead it to bondage.*

But how quite contrary this is to that in *Truths Principles*, p 24, 51. *Every Man ought to be left* FREE, *as the Lord ſhall perſwade his* OWN *Mind, in doing, or leaving undone, this or the other Practice in Religion.* This indeed looks quite with another face, clean contrary to *Rome*'s Impoſitions aforeſaid; and yet theſe *Quakers* would have us believe they are led by the ONE Spirit. But I perceive *T. Crook* that wrote that Book, is not a fit Man for their Society.

CHAP. VII.

Of the Scriptures.

Chriſtian Quaker, pag. 104. W. P. cites and tranſpoſes the Apoſtles words, thus, *Lo, in the Volumn of the Book it is written, I come to do thy Will, O God, A Body haſt thou prepared me.* But grant W. P hath not altered the Senſe of that Text, yet by W. P's own Doctrine, 'tis very queſtionable whether that be true Scripture, eſpecially becauſe what is written in the Volumn of the Book

ook of the old Teſtament, is only this, *Sacrifices and Offerings thou didſt not deſire, mine Ears haſt thou opened, Pſal.* 40. 6. Mark, here is not a word of *a Body haſt thou prepared me*, which he and his Brethren make ſuch a Noiſe about in their Books.

Now ſays W. P. (*Rejoynder*, p. 38) *I cannot but obſerve at what a ſuſpected rate the Scriptures have been both firſt collected, and then conveyed through the ſeveral ſucceeding Ages*—*I may well object, Are we ſure the Judgment of them who firſt collected them was ſufficient to determine what was right, and what not?*—(Alſo *How ſhall we be aſſured that in theſe 300 years, ſo many hundred Copies as were doubtleſs taken, ſhould be pure and uncorrupted, conſidering the private Diſſentions, the readineſs of each party to bend things to their own belief, and the growing and ſucceeding Faults of leaving out, adding, tranſpoſing*, &c. *Nor was the Collectors Judgment infallible*——*Learned men tell us of little leſs than* 3000 *ſeveral Readings of the Scriptures of the New-Teſtament in* Greek *Hence we may obſerve the Uncertainty of* J. Faldo's *Word of God*, &c.

Now therefore ſince W. P. thus declares the Uncertainty of the Scriptures of the New-Teſtament, and the Pſalmiſt (to which the Apoſtle ſeems to refer) ſhews that Text to be altered, why then ſhould he and his Brethren build ſuch monſtrous Principles upon ſo uncertain a Foundation as they render it? That upon theſe words,

(which it ſeems are properly) *Mine Ears haſt thou opened*; as that therefore he who dyed at *Jeruſalem* was not Chriſt, but a prepared Body; and that the *Jews* did not ſee Chriſt, but a prepared Body; and that the outward Perſon born of the Virgin was no part of Chriſt, but only a Garment (ſee *Numb.* 38, 48.) And to ſtrengthen this Anti-ſcriptural Doctrine, *T. Elwood* has one knack in his *Truth Defended*, p. 138. where he ventures to belye the common Creed; *The common Creed* (ſays he) *called the Apoſtles Creed, ſays, Chriſt was conceived by the holy Ghoſt, Though born of the Virgin.* Now pray ſearch the common Creed, and ſee if the word [*Though*] be there to be found. Behold this great *Quakers* Champion! O what an Impoſture would he have rendered *George Keith* to the World, had he wrote this Lye of the Creed.

Note further, *W Penn* cites and defends this Paſſage, *Rejoynder*, p. 61. Queſt. *Of what ſervice are the Scriptures, as they are given forth and recorded without?* Anſ. *Much every way* (ſaith he) *and there is an Agreement and Union between the Spirit within and the words without.*

Obſerve here how this wiſe Man confounds himſelf: The Scriptures, by his account, are altogether Uncertain, and ſuſpicious (at leaſt) of being corrupted; and yet there is an agreement and union between the Scriptures, as recorded without, & the Spirit within. How does he here render

ſender the Spirit Uncertain! One may ſee by this, that a man who writes much had need have a good Memory, or a ſtable Faith.

Again, ſomething like this is that late Confeſſion of G. W. in his *Counter. Convert*, p. 26. *We prefer the holy Scriptures* (ſaith he) *before all the Books extant in the World.*

Now, obſerve here how G. W. carries a double face to deceive his Reader; for he does not ſay, that he prefers the Book called the Bible, before all Books extant; no, for then he would contradict their Old Books; for the Scriptures in the Bible they eſteem Uncertain (as above) And their former Doctrine ſhews plainly what thoſe holy Scriptures be, which they prefer; for in *Truths Defence*, p. 2. 104. they ſay, *You might as well have condemned the Scriptures to the fire, as our Papers and Querys——for our giving forth Papers or printed Books is from the immediate and eternal Spirit of God.* Hence it appears, that thoſe holy Scriptures which they prefer, are their own Books, and ſo much or ſuch parts of the Bible as they will allow to remain uncorrupted, *&c.* And thus this Inſincere *G. Whitehead* hides himſelf, by a deceivible meaning, as is more plain by what he ſays in his antient Book, called, *Truth defending*, p 7. *That which is ſpoken from the Spirit of Truth in any* (ſays G. W.) *is of as great Authority as the Scriptures and Chapters are, and* GREATER, *&c.*

Now, let the Reader judge what thoſe holy

Scriptures are, that they prefer before all Books extant in the World. And as to what parts of the Bible they will allow to be holy Scriptures, hear what *John Whitehead* says in *Refuge fixed*, p. 17. viz. *Whether Moses or Hermis were the first Penman of the Scriptures? or whether both these, and not one? And whether some words were not spoken by the grand Impostor, some by Wicked Men; some by Wise Men ill applyed; some by good Men ill expressed; some by false Prophets, and yet true; some by true Prophets, and yet false, &c.* Now Reader, do but compare this with what *W. Penn* says before; and then if my old Friends, for time to come, should object and say, *There are seeming Contradictions in the Scriptures, (or Bible) and therefore well may our Friends Books seem to contradict each other.* Pray let them know, that there are not only *seeming*, but *real Contradictions* in their Books, but not in the Bible. And as to any seeming Contradictions that may be in the Bible, they themselves (as above) have given the reasons why 'tis so, *viz.* having been corrupted; but their Books cannot be corrupted, because we have the first Impression of them, which they say, *are given forth from the Immediate and Eternal Spirit of God*, and so must needs be better and more certain Scripture than the Bible, according to their own Doctrine.

Now as to the Titles they give to the Scriptures, take a little more of their Clink Clank (as *W. P.* says of the Priests) for in a Book of G. W.'s call'd, *David's*

Davids Enemies diſcovered, p. 7. he ſays, *Theſe* (Quakers) *do* NOT *call the four Books of* Matthew, Mark, Luke *and* John, *the New Teſtament and Goſpel, as thee and thy Generation* (of Priests) *do.*

But *T. Elwood*, in his *Antiaote*, p. 81. calls the Writings of *Matthew*, *Mark*, *Luke*, and *John The New-Teſtament Scriptures of Truth*, and ſo is no *Quaker*, if G. W. ſay true; for ſo he ſees cauſe to word the matter.

Again, *J. Tomkins* and *W. Penn* put out a Book, and call it, *The Harmony of the Old and New Teſtament*, and ſo are no *Quakers*, if G. W. ſay true. But pray Note, Though they tell of the Harmony of the Old and New Teſtament, yet there's but little Harmony in their Books, which they ſeem equal with, if not prefer to the Scriptures.

Again, *W. Caton*, in his Books to his Friends, pag. 35, 42. calls the Writings of *Matthew*, *Mark*, *Luke* and *John*, The GOSPEL, and ſo is no *Quaker*, if G. W. ſays true. Well, what think ye, my *Old Friends*, can we ſuppoſe theſe men are any more led by the ONE Spirit, than others are? Surely Nay.

But to face about again, *G. Fox*, in his Book, *Newes from the North*, p. 14. ſaith, *Your Church is a Steeple-Houſe, which is Carnal, and your Teacher is Carnal, your Original is Carnal*, Hebrew, Greek and Latine; *and your Word is Carnal, the Letter; and the Light is Carnal, the Letter. So Duſt is the Serpents Meat; their Original is but Duſt, which is but*

but the Letter, which is Death; Their Church is Duſt, a Heap of Lime and Stone gathered together. So the Serpent feeds upon Duſt——And their Goſpel is DUST, Matthew, Mark, Luke *and* John, *which is the Letter*

Now Obſerve, *firſt*, how he tells of the Serpent feeding on Lime and Stone; pray is not this Carnal too? had not the Devil need to have ſtrong Teeth to know upon a Stapple-Houſes? Sure this is both Carnal and Ridiculous, or Ranter-like.

Secondly, He renders the Scriptures all alike Carnal, Duſt and Serpents Meat, with *Hebrew*, *Greek* and *Latine*. Here's no preference, except in their own Books, and ſome of thoſe they entitle, *The Word of God*, *The Word of the Lord*, *A living Teſtimony*, *&c.* Now if they ſay the Bible will grow Old and molder away, and become Duſt, I ſay, ſo will their Books too. And if they ſay, *'Tis the Sence contained in the Words of their Books, which they call the Word of God, the Word of the Lord*; I ſay, the like is underſtood of the *Scriptures* in the Bible. And yet (as do the *Papiſts*, ſo) they have oppoſed others, calling them Lyars that ſay, *The Scripture is the Word*; If this be not Equivocation, I ſay again, 'tis an exalting their own Books above the Bible. Above the Bible did I ſay, yet, why not? for the aforeſaid Book, called, *News out of the North*, was (as *G. Fox* ſays, p. 1.) *Written from the* MOUTH OF THE LORD, *by*

One

One who is Naked, and ſtands Naked before the Lord, cloathed in Righteouſneſs, whoſe Name is not known to the World, which was prophecyed of, but now fulfilled. Therefore it muſt needs be better Scripture than the Bible, for they tell (as above) how Uncertain that is.

Therefore, whatever late Confeſſion they have made, in pretending to prefer the Scriptures of the Prophets and Apoſtles before all Books, it can be no other but Deceit, till they condemn their old Doctrine; for *G. W.* confeſſes, *Their Intentions may be the ſame, tho they may ſee cauſe* (now) *otherways to word the matter*, Count. Conv. pag. 72

And *Laſtly*, *Sam. Fiſher* ſays of the Scriptures, *That were their Tranſcriptions and Tranſlations never ſo certain and entire, by anſwering to the firſt Original Copies, yet are not capable (to be to all men) any other than a* Lisbian *Rule of Noſe of Wax*, ſee his Additional Appendix, p. 21. Mark how he affirms That if the Scriptures were never ſo true, yet they are capable of being NO OTHER than a *Noſe of Wax*. Now I dare affirm, there is no ſort of People elſe in *Chriſtendom*, except *Papiſts*, will ſpeak thus of the Scriptures. But experience tells me, That all ſenſible *Chriſtians* who proteſt againſt this Popiſh Principle, cannot but have an evidence in themſelves to the worth and purity of the Scriptures, by thoſe ſweet Streams of Life that are felt by reading and meditating thereon,

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But before we conclude this Head, take one Verdict more from *W. P's Spirit of Truth*, p. 38. *The Scripture*, says he, *is unto like the Shadow of the Rule.* Now all men know, That the shadow is a vain empty uncertain thing, sometimes two or three times longer or shorter than the Truth or Substance.

Again, *W Smiths Primer*, p. 11, 12. Quest *What is the Service of the Scriptures, if they be not a Rule, and for tryal of things that are spoken?* Ans. *They are of great Service, Child, and are to be read and believed*—(But) *if thou lookest upon the Scriptures for* A RULE, *and for Trying, thou giveſt that unto them which belongs unto Christ, &c.*

Note, Here the Scripture is denyed to be any Rule at all, no, not so much as to try actions or words. But he says, *They are to be believed*; and yet W. P. shews them to be *Uncertain*. So we must believe that which is Uncertain, and no Rule in any case. Is not this rare Doctrine!

But to face round about again, *E. Burroughs* in his *Hue-and-Cry after false Prophets*, says, *I shall try all People to the Line of Judgment by* THE RULE *of the Scriptures, and the Spirit that gave them*, see p. 880. where he not only makes the Scripture *A Rule*, but *The Rule*, yea, so far *The Rule*, that he tryes, judges and condemns the Priests by the expreſs words of Scripture; as, *Uncertain and Corrupt* as they render them before,

But as *Sam. Fiſher* ſays of the Prieſts, ſo may I obſerve G W s Rounds, Wheelings & Whiſlings, for in his Book, Tit. *Iſhmael &c.* p. 310. he ſays, *The Scripture o. the Bible is Carnal, the Letter is Death, and killeth*; yet he call his own Writings, *The Light and Life of Chriſt, &c.* But to turn about again, he tells us, *They prefer the holy Scriptures before all Book in the World.* But then Round he goes again, ſaying, *That which is ſpoken by the Spirit of Truth is of as great Authority as the Scriptures are, & greater*, &c. [*And that their Writings are given forth by the Eternal Spirit of God*] but Round again comes *George* with a back ſtroke, and in *Qrs. plainneſs*, p. 71. he ſays, *Our Intention and Principle never was to bring our Books in Compariſon with the Scriptures.* O Confuſed Conſidence and Self-Contradictions!

CHAP. VIII.

Of Magiſtracy and Government.

ALthough I have plenty of Inſtances before me to cite out of my Old Friends Books, I ſhall begin with my Neighbour *Sam. Jennings's* Book, call'd, *The ſtate of the Caſe*, p. 73. where he ſays, *Magiſtracy and Government we always owned to be the Ordinance of God*,

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Now Observe, here S. Jennings deals deceitfully and dishonestly, in pretending to be what really they are not; for he does not tell what nor whose Government they have always owned to be Gods Ordinance; for these words of his imply, that they have owned *all Government* under which they have lived, to be *Gods Ordinance*, whereas their books declare they own *no Government* to be such but the Government of those who witness Christ to rule and Reign in them, all other Government being but as a Gamaliel Tree that must be cut down; for in *The Light*, by *W. Smith*, p. 16. saith, *We own Governours and Magistracy that Stands in the Power of God and executes true Judgment within the Gates, calling down Sin and Evil doers, and shining for Righteousness, and THOSE that walk therein.* So here 'tis not the Government of such as compose them to suffer loss of Goods and Liberty, that they own to be Gods Ordinance, As is further shewed from *Great Mistry* p 90. by G F. *Such as are turned to Corruption* (saith he) *are Hypocrites they are gone from the higher Power, and so for the Lords sake the Saints cannot be subject to that Power.* And p. 20. of *News from the North*, *Sing all ye Saints, clap your hands and be glad, for the Lord Jehovah will reign, and the Government shall be taken from you pretended Rulers, Judges, Justices, Lawyers and Constables; all this Tree must be cut down, and Jesus Christ will Rule alone.* Again, *I the Light will Overturn Kingdoms, Nations and gathered Churches,*

Churches, that will not own me the Light in them; for G. W's *Light and Life*, p. 11.

Now, is it not evident from hence, that if *Sam. Jennings* had expreſt himſelf in the antient ſimplicity of a *Quaker*, he ſhould have worded it thus, viz. *Magiſtracy and Government we own to be Gods Ordinance, ſo far as we* (or Chriſt in us) *have the Command of it, becauſe we know no People elſe, that ſo own and witneſs Chriſt to Rule.* So that when ſuch men rule, 'tis no more them that Rule, but Jeſus Chriſt alone (as above G. F. intimates) the preſent Government being but a dead Lath-ſom Form. As *T. Elwood*, *Sam Jenings* intimate Brother) ſays, in his *Alarm*, p. 6. *Did you not* (ſays he) *make a ſolemn Covenant with God, That you would Extirpate* Epiſcopacy, *that Dead Loathſom Form? Did you not ſpew it up? And will you turn again, and lick up your old Vomit? O do not ſo! do not run willfully into Deſtruction again. Woe & Miſery to the Upholders of the Prieſts of the World*, (i. e. the Rulers, for 'tis they that uphold the Prieſts.]

Again, *G. Fox*, in his Book called, *Papers given forth to the Heads*, &c. p. 9. ſaith, *Are not all thoſe that will dote ſo much on an Earthly King* TRAITORS *againſt Chriſt? Neither do you read* (ſaith he) *that there were any Kings ſince the Apoſtles days, but among the Apoſtate* Chriſtians *and falſe Church. Chriſt is King alone, and makes his Diſciples Saints, Kings and Prieſts, to reign upon the*

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and, that worldly Weapons were never imployed by the Chriſtian Church *till ſhe became Worldly, and ſo ceaſt to be truly* Chriſtian: *But why ſhould I ſay the Church? her Leaders have taught her to ERR.* I confeſs had not antient Story informed me, that all *Chriſtian Societies* have apoſtatized, when they grew numerous, I ſhould have admired at this paſſage, that the ſame W. P. ſhould in ſo few years after he wrote it, not only fall into that Apoſtacy himſelf, but alſo draw many more with him. But ſome think W. P. has wit enough to make out to all that ſee with his Eyes, that the Sword of the Magiſtrate, *viz. Conſtables Staves, Sheriffs Weapons, Stocks, Priſons* and *Gallows* are not worldly Weapons, but Spiritual Weapons, [illegible] uſed by *Quakers*. But however, tho' he [illegible]wed the whole Church of the *Quakers* [illegible]d in Government) about *Delaware*, are [illegible] Chriſtian, yet he confeſſeth himſelf (as [illegible] Leaders) to be the cauſe of it; for he ſaith, *Her Leaders have taught her to Err.*

CHAP. IX.

Of Perſecution and Proſecution.

VIndication of the *Quakers* Principles, p. 55. ſayth, *We bear Indignities and Injuries, and being*

reviled, they revile not again; and we resist not evil, nor are we in Revenge, but leave it to the Lord, whose Vengeance is, and he will repay it.

But *Sam. Jennings* in his *State of the Case*, p. alledges, *That they could do no less than prosecute and sue G. K. and T. B. without the violation of their Trust to the King.*

O trusty *Trojan* since the days of *Edw. Riding.*

Therefore *Sam. Jennings* must now make their antient Principles to speak thus, viz. *We bear Injuries and Injuries when we have no Power to Revenge them; and we leave Vengeance with the Lord, when we are not trusted with Power by the King to take Vengeance our selves.* And thus *S. Jennings* and his brethren, Apostate-like, have left (if ever they had) the pretended innocent Nature of the *Quakers*, and are in the Fall, and Unredeemed; for so they say in their Catechism, by W. S. *'Tis the disposition of* OUR NATURE *not to seek Revenge, though we do suffer Wrong; for the Revenging Nature is in the Fall; but it is not so with us whom God hath redeemed*, &c. Beside, let *S. Jennings* compare their late Practice with their old Principle about *Contending* and *Suing at Law*; see *Profession of the living Faith*, p. 7. *It was* NEVER *the Faith of Christ to Sue, Contend*, &c. Thus *S. J.* and his Brother Preachers about *Delaware*, yea, and Hearers too [like Preacher, like People] are Apostate, and have not the Faith of Christ, by their own plain Rules; for the same Principle is

held forth by *R. H. G. F. G. W. E. B.* and others.

Again, I obſerve *S. Jenings* tells that the reaſon of *I. B.* and *G. K.* being proſecuted, *was for ſaying*, Sam. Jenings *was too high and imperious in worldly Courts*, and calling him *ignorant, preſumptuous and inſolent*. Now is not *Sam. Jenings* here blinded by a ſordid perſecuting Spirit, that thus has the face to publiſh this to the world, ſeeing it is yet to be read in the Books of the Tryals of W. P. W. M. M. F. G. W. and others, that they accuſe the Magiſtrates in *England* moſt ſeverely with *Injuſtice, Oppreſſion, Wickedneſs & Corruption*, and yet theſe Magiſtrates did not puniſh them for that; nor was G. F. puniſhed for telling Juſtice *Bennet*, *He was a ſhame to the Government*, as in the Book called, *Weſt to North, &c.* This ſhews the Magiſtrates in *England* more Noble, more Chriſtian, and far more free from a Revengeful Perſecuting Spirit, than theſe *Quakers*, who cannot bear to be called, *Ignorant, Preſumptuous* and *Inſolent* (though by men of their own Denomination, nor ſpoken when exerciſing his Magiſtratical Office, but in Controverſies about Religious matters) without taking Revenge on their Perſons. But hear what G. F. ſays of ſuch in *Gr. Myſtery*, pag. 125, 365. *You are inwardly ravened* (ſaith he) *that ſtrike at the Creatures —and to cauſe People to be put in Priſon, and to be perſecuted, and have their Goods taken away, ſuch are diſorderly Teachers, and*

shall be rooted out And ſo far they are ſelf-condemned Apoſtates, by their antient Teſtimonies, ſo their actions in *Pennſilvania*. Witneſs their impriſoning *Joan M'Combe* when his Wife was but two days delivered of a Child, and in danger of Death, by a Flux, and another of his Family ſick alſo, that dyed in a ſhort time after, and yet he could not prevail ſo much as to go home to take leave of his Wife, or ſet his Houſe in order, tho' earneſtly deſired by him, promiſing to appear at any time when they ſhould require him; No, that favour could not be granted, but to Priſon he muſt go, altho' *Humphry Morey*, the Mayor and chief Magiſtrate of the place, offered to be bayl for him, at which *Sam Jennings* raged, and bitterly reflected upon him, for that he knew his place no better. And what was all this for? ſurely ſome heinous Crime, one would think; why, 'twas nor more nor leſs than for letting a perſon have two of the printed Appeals to the yearly Meeting (put forth by G. K. &c.) for a piece, as they call him. but ſurely ſome ſeditious matter was contained in this ſingle Sheet; why, the matter they were ſo offenced at, was an Article, wherein it was queried, Whether ſome Magiſtrate, called *Quakers*, at *Philadelphia*, did not act contrary to the *Qrs.* Principles, in commiſſionating and hiring men to fight. And for this they not only impriſoned him, but did what they could other ways to ruin him, by taking away his Liſence

which

which he had to keep an Ordinary, that cost him 3 l. 12 s. And yet, like Preachers, like People, so dark are many of them, to say, *This was not any thing like Persecution*, tho' no Law had this poor man broken, nor did they so much as pretend he had broken any Law.

Also, the Imprisoning *William Bradford*, and taking away his very Tools that he should get maintenance for his Family by, contrary to the Law of *England*, so justly pleaded by him, he being one of the Kings Subjects.

Also, their imprisoning *Peter Boss*, till Providence put the Government into the hands of Coll. *Fletcher*, Governour of *New-York*, who released him out of Prison. And pray what was his *Crime*? Why, 'twas for writing a Letter to *Sam Jenings*, querying about several Miscarriages reported of him, as inserted in p. 59 *State of the case*, and among the rest, Whether S. J. was not drunk? In the Tryal of which *D. Lloyd* being Attorney, pleaded for *S. J.* and read a Case out of an old Law Book, to this effect, *That tho' a Bishop was seen to be drunk, yet was not to be reproved.* He also produced an Act against *W. Bradford* made in the reign of K. *James* 2d. against printing Books without puting the Printers Name to them, which they alledged W. B. had done, and not put his Name to the printed Appeal (tho' the Authors Names were affixed thereto.) Well, to Tryal W. B. was brought, *D. Lloyd* pleaded hard against him,

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CHAP. IX.

Of Persecution and Prosecution.

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shall be rooted out. And so far they are self-condemned Apostates, by their antient Testimonies, for their actions in *Pennsilvania*. Witness their imprisoning *John M'Combe* when his Wife was but two days delivered of a Child, and in danger of Death, by a Flux, and another of his Family sick also, that dyed in a short time after, and yet he could not prevail so much as to go home to take leave of his Wife, or set his House in order, tho' earnestly desired by him, promising to appear at any time when they should require him; No, that favour could not be granted, but to Prison he must go, altho' *Humphry Murrey*, the Mayor and chief Magistrate of the place, offered to be bayl for him, at which *Sam Jennings* raged, and bitterly reflected upon him, for that he knew his place no better. And what was all this for? surely some heinous Crime, one would think; why, 'twas nor more nor less than for letting a person have two of the printed Appeals to the yearly Meeting (put forth by G. K. &c.) for [illegible] piece, as they cost him. but surely some seditious matter was contained in this single Sheet; why, the matter they were so offended at, was an Article, wherein it was queried, Whether some Magistrate, called *Quakers*, at *Philadelphia*, did not act contrary to the *Qrs.* Principles, in commissionating and hiring men to fight. And for this they not only imprisoned him, but did what they could other ways to ruin him, by taking away his Licence

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the Earth: These are true Christians, *and will these have any more Kings among them but Christ? They are out of the Life and Power that make such work for an Earthly* KING, *and* EARTHLY POWERS.

Come, Mark that, *W Penn*, with thy Industry in getting Grant after Grant for Kingly and Earthly Power. And Mark that, *S Jenings*, who saidst to the Seperates, [not long before the second time the Horns were cut from pushing with Kingly or Earthly Power] *We will take care that you shall not be our Judges.* And Mark that, my old Friends in general, with your diligence to engross and keep what hold you can on Earthly Power. And behold your Apostacy!

Now had not the Wheel been so turned about, that S. J. and his Brethren have lost the antient Marks of simple hearted *Quakers*, what need he use such craft, to pretend to own what they really do not; or are they sensible how they are fallen from their antient Principles, and now see their former Weaknesses, why then are they too Proud or ashamed to follow the Example of good men in all Ages, to confess and repent, and leave a Memorial thereof to Posterity, as they have done. O I know the reason; this they cannot yet do! for then down goes their great pretence to Infallibility.

Lastly, W. P. *Address to Protestants*, p. 234. *If we will give antient Story credit* (saith he) *we shall* find,

and, that worldly Weapons were never imployed by the Christian Church *till she became Worldly, and so ceast to be truly* Christian: *But why should I say the Church? her Leaders have taught her to ERR.* I confess had not antient Story informed me, that all *Christian Societies* have apostatized, when they grew numerous, I should have admired at this passage, that the same W P. should in so few years after he wrote it, not only fall into that Apostacy himself, but also draw many more with him. But some think W. P. has wit enough to make out to all that see with his Eyes, that the Sword of the Magistrate, *viz. Constables Staves, Sheriffs Weapons, Stocks, Prisons* and *Gallows* are not worldly Weapons, but Spiritual Weapons, [illegible] used by *Quakers*. But however, tho' he [illegible]ved the whole Church of the *Quakers* ([illegible]ed in Government) about *Delaware*, are [illegible] Christian, yet he confesseth himself (as [illegible] Leaders) to be the cause of it; for he saith, *Her Leaders have taught her to Err.*

CHAP. IX.

Of Persecution and Prosecution.

VIndication of the *Quakers Principles*, p. 55. says, *We bear Indignities and Injuries, and being reviled,*

reviled, they revile not again; and we resist not evil, neither are we in Revenge, but leave it to the Lord, whose Vengeance is, and he will repay it.

But *Sam. Jennings* in his *State of the Case*, p. alledges, *That they could do no less than prosecute and sue G. K. and T. B. without the violation of their Trust to the King.*

O trusty *Trojan* since the days of *Edw. Filing.*

Therefore *Sam. Jennings* must now make their antient Principles to speak thus, viz. *We bear Indignities and Injuries when we have no Power to Revenge them; and we leave Vengeance with the Lord, when we are not trusted with Power by the King to take Vengeance our selves.* And thus *S. Jennings* and his Brethren, Apostate-like, have left (if ever they had) the pretended innocent Nature of the *Quakers*, and are in the Fall, and Unredeemed; for so they say in their Catechism, by W. S. *'Tis the disposition of* OUR NATURE *not to seek Revenge, though we do suffer Wrong; for the Revenging Nature is in the Fall; but it is not so with us whom God hath redeemed*, &c. Beside, let *S. Jennings* compare their late Practice with their old Principle about *Contending* and *Suing at Law*; see *Profession of the living Faith*, p. 7. *It was* NEVER *the Faith of Christ to Sue, Contend*, &c. Thus *S. J.* and his Brother Preachers about *Delaware*, yea, and Hearers too [like Preachers, like People] are Apostate, and have not the Faith of Christ, by their own plain Rules, for the same Principle

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moſt effectual means to keep their Hearers from reading ſuch things as theſe, ſo dangerous for their diſcovery.

Come on my old Friends yet a little further, I wiſh you were as willing to ſee your Apoſtacy, as I am to ſhew you: Read your Antient Principle of diſallowing to go to Law, and being no Contenders, Patronized by *G. F. G.W.* and *E. Bur.* in p. 23. of *R. Huberthorns* Works.

Prieſts ſays, *Many Differences may ariſe which cannot well be decided without going to Law.* R H. Replys, *Thou doſt allow of going to Law, which the Apoſtle did not, and he was a Miniſter of Chriſt; and here thou haſt ſhewed, thou art none — and who are come to the Doctrine of Chriſt, which is* Yea *and* Nay, *there is* NO DIFFERENCE, *They need* NO GOING TO LAW, *there is* NO CONTENTION; *and many Differences are in thy Generation, which is without Chriſt and his Doctrine, which many of you Sue men at the Law — And here openly I charge you all in the preſence of the living God, to be no Miniſters of Chriſt.* O when will you bluſh for calling all but your ſelves *No Miniſters of Chriſt, no Profeſſors of Truth!* All that joyn not with you, or believe not as you believe, you ſay, *do not own Truth, or profeſs Truth.* But I appeal to Gods Witneſs in all your Conſciences, whether this Prieſt was not a better Owner of Truth, or Profeſſor of Truth than you? for his Doctrine and Practice agree, but your Doctrine is one, and

your

your Practice another; contrary to Truth, double minded men. Therefore condemn our antient false Doctrine in your book, called, *The Quakers Challenge*, p. 3 viz. *The Quakers are in the Truth, and* NONE *but they.* And O learn to be more Charitable!

CHAP. X.

Friends Sufferings to be recorded by London *Meeting.*

FRIENDS;

THis is in some sense to answer your Request, for I have met with some Papers sent from your Meeting at *London*, wherein you frequently call for all Friends Sufferings to be sent in to be recorded. Therefore I shall here set down the Sufferings of some Friends about *Delaware*, called, seperate *Quakers*, and request your care, that when you meet with this Account, together with the aforesaid Imprisonments, &c. to Record the same, as you do others, if you are impartial men, but if not, pray let them alone.

In the Year 1695. *A. Smith*, *W. Budd* and *W. Atkinson* in *West Jersey*, for conscientiously refusing to serve on Juries, were fined by the Court, for which a Gun was taken from *A. S.* and a Stitch

of

of Bacon from W. B. But by the Sheriffs pleading for W. A. being poor, he got his Fine remitted. Note, This Sheriff is a *Baptist*, and he declined the Office or Sheriff, and refused to serve, rather than so to take away his Neighbours goods for matter of Conscience; but these Seperates have not met with so much Christianity in any of their old Friends, that have been so concerned in Office. Pray let your *London* Meeting take Notice of that, and order those Ministers that come from you to visit them, to do what they can to recommend the Vertue of Love to your Brethren here; for all that have hitherto come, has set them still more in Opposition against the Seperates, and have increased Envy instead of Love; and are so far from counting the Seperates to be any of the lost Sheep of the House of *Israel*, whom Christs Disciples should seek after, that they call them *Amalek*, & exhort one another to smite *Amalek*, and yet like Cowards, never come at them; or like Cocks crowing on their own Dunghills, they do it only in their own Meeting-houses among their own Friends; and he that's most ingenious at comparing *G. Keith* and his Friends to the worst of Men and Devils they can find named in the whole Bible, he's an excellent Preacher, and followed from Meeting to Meeting many Miles, and of this Truth, my own Eyes and Ears are witness.

In the years 1694, & 95. *Ralph Ward*, a poor Friend at *Philadelphia*, was several times fined for conscientiously

conſcientiouſly refuſing to ſerve on Juries, and had Goods taken from him to the value of 4l. 6 s. for which he complained to the Governour and Council, but had no Relief. The Members of Council preſent were *S. Carpenter*, *S. Richardſon*, *A. Morris*, *C. Puſey*, *D. Lloyd*, all *Quakers*.

At a Court at *Burlington*, 3d Mo. 1697. *Daniel Bacon* was fined 10 *s.* by *Quaker* Juſtices only, for refuſing to ſerve on a Jury, tho' he pleaded both Liberty of Conſcience and the Law lately made in *England*, which ſays, *No* Quaker *or reputed* Quaker *ſhall ſerve on any Jury, nor bear any Office of Profit in the Government.*

Now here take Notice, The *Quakers* in *England* uſed to plead with the Rulers, againſt the Kings Laws, for Liberty of Conſcience. But now being got into the Saddle of Government, and being Rulers themſelves, they deny *Liberty of Conſcience* to others, that plead *FOR* the Kings Laws for Liberty of Conſcience. Let my old Friends at *London* conſider that, and whether 'tis not Time now to cry out, as *Sam. Fiſher* once did, p. 144. *O Groſs, Horrid, Hideous and Sordid!*

Alſo, ſeveral Friends in *Eaſt* and *Weſt-Jerſey* had Goods taken from them for not anſwering ſummons to Courts, & alſo for refuſing to pay a Tax raiſed to pay Souldiers wages. Where Note, the *Quakers* in *Eaſt-Jerſey*, who were in Unity with their perſecuting Brethren at *Philadelphia*, paid this Tax either directly or indirectly, which was

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pay Souldiers wages. I shall give [illegible] account of these distresses, believing the [illegible] more than you will Record; but I can well omit, to instance one more, and leave it [illegible] well to your Consideration. And that is,

John Wood, one of your Brethren, a Preacher in *Gloucester* County in *West-Jersey*, being Sheriff of that County, came with men armed to take Goods from *John Roberts* at *Pensoaken*, & sent two men before, who pretended they had lost their way, of which the said *Jno. Roberts* & his Wife took pity and gave them meat to eat. Soon after they espied *Wood* coming with his Company, wherefore *Roberts* made fast the Door, but *Wood* told him, he had those within that would do his business; they seeing him so treacherous, opened the Door; this *Wood* when came in offered his hand: *Roberts* said, if he came as a Friend it was well. But said *Wood*, *I come not as* [John Wood *the Preacher, but as the Sheriff of* Glocester. [Now by the way observe, that in the case between G. K. & the Magistrates at *Philadelphia*, those Magistrates could not find how to distinguish between *Magistrates* & *Quakers* or Preachers, but here you see their Brother J. W. had the art to do it.]

But this *J. Wood* proceeded, and took several [illegible]s of Goods in the house, among which was a Warming-pan, which the woman earnestly desired him to leave, by reason of the great use [illegible] and the Neighbours had of it, in case

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[illegible]-bed (there being none there [illegible]nat) But ſhe could not prevail [illegible]ood, but away he carried it, and ſoon [illegible] *Roberts* fell ſick, and beginning to Re[illegible]in, he ſate up one day; but at night going to his Cold Bed (for want of the pan to warm it being Winter) the cold Bed made ſuch impreſſion on him, that his ſpeech was ſoon taken away, which he did not recover again, but dyed in a few days; and what trouble this was to the Widdow, the Neighbours can tell how much ſhe imputed the death of her Husband to the want of the pan, which ſhe could not perſwade this *Wood* to leave, tho' ſhe offered him to take any other thing inſtead of it.

Now, the occaſion of this Diſtreſs was only, for not anſwering a Summons to *Glouceſter* Court, when the Court at *Burlington* required the ſame, the place having been ſome years in conteſt between the two Counties about the bounds, not decided which County it belonged to.

Come you *London* friends [to ſay no more of the Inhumanity of this Action of a Preaching *Quaker*] can you parrellel this in the whole World, that ever a pretended Goſpel Miniſter took the Office of Sheriff before! *W. Penn* cites plenty of old Authors in moſt of his Books, pray ſet him to ſearch all the Ruſty Authors to ſee if he can find a Preſident, and if he can find none, you may Record this for one, if you pleaſe; for the

ſaid

said *Roberts* was an honest Fri[illegible]ty, and I being with him in his sic[illegible]ry day, that he sat up, as aforesaid, [illegible]e to publish this Preachers Action to t[illegible], and so far have I now fulfilled the W[illegible]e deceased, as also the Desire of his Widd[illegible] and Neighbours since his Death.

Now, perhaps some for want of other Falsity to accuse me of, will say I Taunt or Scoff: But what would such say, if I should use such Airy Expressions as that eminent Friend *Sam. Fisher* has done in his *Rusticus ad Accademicos*, viz. *As the Fool thinketh, so the Clock Clinketh; The Cat winkt when both her Eyes were shut; The Wheel-barrow runs Rumble to Rumble; A Tale of a Tub with the bottom out; Tittle-Tattle, Twittle Twattle; Whirle-gigs; Elim-flams, Gim-cracks, Hog-styes; Bumble-bee Propositions, Magpye Premises, Roaring Meggs; Thundering Canons to frighten poor fools, &c.* This was *Sam. Fishers* phrase in writing Religious matters, and re-printed for Posterity by the lisence of the 2d Days Meeting in *London*. And *W. Penn* in his Testimony before that Book, makes the Scriptures their Rule for this stuff too, and cites 1 *Kings* 18. 27. of *Elijah's* words to *Baal's* Priests. Thus I see how far I should be Justified were of their Society. Though the same W. P. with his t'other Tongue is so far from owning the Scriptures for their Rule, that both he and *S. Fisher* (as is before shewed) would make them unfit for

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any Rule at all in any case, by rendering the Uncertain, &c. Therefore pray ask W. P. to whom Rule he knows any such word were spoke as recorded, 1 *Kings* 18. seeing he holds the Scripture so Uncertain? Doubtless he is as able to give an answer, as if he had served seven years at *Rome*, as G. W. tells the *Baptists*, in his *Quaker plainness*, p. 31.

CHAP XI.

Of Swearing.

IN *W. Penn's* Book, called, *Reason against Railing*, p. 41. the Question is thus put, *How could you know that Swearing in any case were unlawful, if it had not been written*, Swear not at all? *Is not then the Scripture your Rule in this case?*

W. Penn there answers, *This shews the Ignorance of* Tho. Hicks *in the Writings of the best* Gentiles, *and his acknowledgment of the Light's sufficiency, in case we are able to prove Swearing disallowable before Christ came in the flesh. The seven wise men*, saith he) *famous among the* Greeks 500 *years before Christ came in the flesh esteemed Swearing but a Remedy against Corruption.*

Now observe, does not this plainly shew, that they held Swearing not only allowable, but also

good to be used; for what goo[illegible] not use means to remedy Corruption? [illegible] P. [illegible] when he brought this Instance [illegible] the Light sufficient (without the knowledge of what is written) to shew men they should not [illegible]? Besides, was it likely that the Light or Law [illegible] the best *Gentiles* would forbid all Swearing at the same time when the Law (outward) was in force, that allowed and commanded Swearing? or that the *Gentiles* had a sight beyond the Prophets, who never did forbid such Swearing, but on the contrary commanded it, *Jer.* 4. 2.

Another Instance W. P. brings, is, That *Socrates* said, *There is a Life more firm and unquestionable than an Oath.*

I Answ. Does not the Law hold forth the same, *viz.* that there is no need of an Oath among men that live a life unquestionable, or out of Strife? for an Oath was for reconciling and putting an end to strife; so that this of *Socrates* was so far from saying, *Sware not at all*, that it says as the Law says; an evidence of what *Paul* said, *That the* Gentiles *did by Nature the things contained in the Law.* Now let wise men judge how far *W. P.* has proved the Light sufficient to shew men they should not swear, without knowing the written Command of Christ. And does not W. P. also confound himself in accusing *T. Hicks* of Ignorance? for if we ask him, who they be that live an unquestionable Life? he shews us that the Saints

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do not; for in *Rejoynder*, p 175 he says, *The Saints shall judge the World, and much more by their judgment determine or reconcile things among themselves.* Thus seeing the Saints live not a life [illegible] able, but that they need to have things judged and reconciled, how much less do others?

But more particular of Swearing, W. P. and R. R. in their *Treatise of Oaths*, put one in the Name of the *Quaker*, p 40. cites this Passage, viz. *They Swear in God, or to God, or by God, who promise an inviolable Obedience of Mind to him.*

Now, to say, *I solemnly Promise or Declare in the Presence of Almighty God, &c.* is a calling upon God to be a Witness to the Truth of the Testimony given, which in p 17. they look upon to be no less than *a presumptuous Tempting of God to summons him to be a Witness not only to our Terrene, but Trivial Business.* These are their express words. And yet are they now so far apostatized and fallen from their antient *Yea* and *Nay*, that this is the Oath that the *Quakers* have used under the new Name of a *Test*, especially in *Wilkens's* Province of *Pennsilvania* till of late, that G. K. and his Friends bore Testimony against it. And yet now in *England* they have got it confirmed by Law, as I'll shew [illegible].

But to proceed; in pag. 68. they cite, *That it is evil to compell, not only to Swear by God, but by other things.* But how do they here condemn themselves? for in their Courts about *Delaware* have

 [illegible]

seen *Quakers* give & command the English formal Oath to be given, to those that were not *Quakers*. And yet for this very thing they condemn *J. Perrot* as an Apostate, in their Book, called, *A loving Invitation*, p. 8. because when he was Clerk of a Court, he gave some People the Oath. Yet behold! now their Brother *Da Lloyd* can do the like, and be accounted no Apostate.

Again, in the Book of the Tryal of *G. Whitehead* and *J. Burr* at *Norwich*, p. 28, 29. the Recorder threatning to Præmunire them unless they would take the formal Oath, *We are ready and willing* (*viz.* G. W.) *to sign this Test or Declaration*, viz. *I do in the Presence of Almighty God solemnly declare*, &c. *I do hereby faithfully promise, by Gods help*, &c. *Note*, This they declare in p. 82. to be the Substance of the Oath, which they then offered to sign; and kissing the Book, and saying, I swear, they there call the Ceremony and Circumstance; so it seems they can now dispence with swallowing the Substance, for they there say, *They conscientiously scruple the Ceremony and Circumstance, to say, I Swear, and kiss the Book*; as much as to say, We offer to swear, but cannot in Conscience say I Swear [Behold the Hypocrasie!] He further adds, *That he is willing to sign such Declaration of his Duty of Allegiance, if he may not otherways be believed*. *Mark*, If they may not be believed by saying *Yea* or *Nay*, they'll do that now which is more, rather than be præmunired. I confess

that

that would have been hard, but why then have they bound themſelves up to *Yea* or *Nay*, by printing ſo much in denyal of Swearing, if they cannot defend it by Suffering, but will Apoſtatize rather than ſuffer.

Laſtly, in p. 35. their Keepers pulling them from the Bar, to have them to Priſon again, *Thig mouſe* ſays G. W. to the Court) *we have not yet refuſed the Oath, being not duly nor regularly brought upon the point*, &c. Behold! could any man know, by the *Quakers* Faith about Swearing, ever have expected to hear ſuch a word to come out of the mouths of *Quakers*, and a chief Leader eſpecially? were it not better to be plain, as thoſe *Quakers* have been, whoſe Names are Recorded in the Court of Chancery, *London*, for taking the form of Oath? for this Hypocriſie has but cauſed ſome to publiſh in print, *That the Quakers can work Miracles, for they can take an Oath, and yet not Swear at all.*

And G. W. in ſaid Book, ſhews, That he and ſome other *Quakers* did Petition to the Parliament to have the aforeſaid Teſt eſtabliſhed by Law, for the *Quakers* to take inſtead of an Oath. So the Parliament did laſt year grant their Requeſt, and confirmed it by Law in theſe words, *viz.* [*I A. B. do declare in the Preſence of Almighty God, the Witneſs of the Truth of what I ſay.*] This is the *Quakers* Oath, that they call a Teſt, now made into a Law, according to their deſire. Behold now, what's become of their antient *Yea* or *Nay*! Can they now

now ſay this is no more than Yea & Nay? Pray what is become of their tender Conſciences, that cannot Swear, and yet can ſwallow down this Teſt without ſcruple? Than which no Oath in the World can be greater, or more binding; yea, were I read in Hiſtory, I doubt not but I could prove this Teſt to be the very form of Oath uſed in ſome other Nation. And thus far theſe *Quakers* are fallen from what they formerly profeſt, as before recited, and can now ſtretch their Conſciences, by using *G. Whitehead's* Art of *Otherways wording the matter*. If this be the effect of W. P's Light, that (without the knowledge of what is written) ſhews them they ſhould not ſwear, ſure 'tis now become Darkneſs, as their Term is to others. And yet I cannot ſee how they can uſe that Term without Blaſphemy, ſeeing they ſay, the Light within is Chriſt and God; for I am ſure God and Chriſt can never be Darkneſs.

CHAP. XII.

Of Fighting, Swearing and paying Tythes.

THe *Quakers* having denyed *Jeſus of Nazareth* to be the Saviour of the World, and to be in Heaven glorified in the true Nature of Man, both in their antient books, as is before ſhewed, and

and now being charged with the ſame, and the Perſons to accuſing or charging them having proffered to prove the ſame upon them at any publick Meeting they ſhall think fit to appoint, yet they refuſe to hear with that Ear; and (knowing their guilt in the caſe) notwithſtanding their former Challanges made by them in Print, *To diſpute with* all ſorts of Profeſſors, yet now they uſe all their skill to evade and ſhift from being brought to the point, but cry out they are belyed and wronged. Wherefore ſome Preachers, particularly *J. Urquhart* and *S. Jennings* have now found out a new Argument to prove to their Hearers that they are indeed belyed, and that is, *That their refuſing to pay Tythes, to Fight and to Swear, are three Things that they own Jeſus to be Chriſt, and therefore they are falſly accuſed.*

Now ſuppoſe they had not in the leaſt fallen from their antient Teſtimony againſt Swearing, Fighting and paying Tythes, yet to what a low ebb are theſe ſpiritualized Perſons now come, who having all along declared themſelves to be *The Only Miniſters of Chriſt*, ſhould be now driven to ſuch ſhifts as to fly to outward Marks to demonſtrate their *Chriſtianity*, eſpecially in that they themſelves ſay, *That any Man may keep to outward Obſervations, and yet be no Chriſtian.* But they have not kept to their antient Teſtimony againſt theſe neither, but are Apoſtatized, as is before ſhewed concerning Swearing, wherein they have only

rest up the Oath in a new Garb, and call it a *Test*, they now see cause so to word the matter

And then as to Fighting, that little Time they [illegible] had the Government in *Pennsilvania* has [illegible] the world sufficient Proof how far they may [illegible] to be true to their Principles therein, [illegible] being the commanding parts of the As[illegible] both there and in *Jersey*, rather than let [illegible] the hold they have of the Government, what [illegible] have they made in raising Money to be im[illegible] to secure and defend the Provinces from [illegible] *French* and *Indians*, by using *G. Whiteheads* [illegible] aforesaid, of *Otherways wording the Laws &* [illegible] they have made for raising such Money. So [illegible] instead of declaring the Duty of Rulers, (in [illegible] of Defence) by words of Truth, they have [illegible] exchanged their *Old Testimony* for *New* [illegible] *Hypocrisie*. As for Instance,

When the present Governour presented a Bill [illegible] the Assembly of *West-Jersey* to raise a Fund or [illegible] of Money to be imployed to secure and de[illegible] the Province from the Enemy, not one *Quaker* [illegible] the Assembly would touch with it; but so soon [illegible] a new Bill for the same thing was framed, *Other[illegible] ways worded*, then not one *Quaker* opposed it, but [illegible] his Vote for it, and so it passed into a Law; [illegible] *it was otherways worded, tho' they intended the* [illegible] *thing*.

Next, let us step over into the Government of [illegible] *Pennsilvania*, where in the year 1695. we find

Call.

Coll. *Benjamin Fletcher*, then Governour of that Province, preſſing upon the Aſſembly to raiſe a Fund for his Majeſties Service, towards ſecuring the Province from the *French* and *Indians*, but this they could not do, No, it was againſt their tender Conſciences, contrary to their antient Teſtimony and Principle; and ſo no Fund was raiſed. But the next yeu *W. Penn* got the Government into his hands again, and then the Aſſembly meets again, and now they muſt do ſomething towards maintaining the Frontiers at *Albany*, or loſe their beloved Honour of having the Government: for the Queen had commanded it, and W. P. had engaged to comply therewith: Well, to work they went, and ſoon found a new Name for their Act, and then couragiouſly raiſe *three Hundred Pounds* for the *Indians* at *Albany*, and ſtarcht *Da. Lloyd* is ſent to *New-York* with it, to pay it to Governour *Fletcher*, for the uſe aforeſaid; for now it was not againſt their tender Conſciences; why ſo? becauſe they had *Otherways worded* the Act, yet *intended it for the ſame Uſe*.

I had almoſt forgot to mention, how one *Babit* & his Company in the Year 1692. ſtole a Sloop from *Philadelphia*, upon Notice of which the *Quakers* very ſpeedily got a Company of Men together, ſearcht the Town for Arms, ſupplyed them with Guns, Swords, Powder and Lead, and gave them a Commiſſion, and hired them for wages to Recover the Sloop from ſaid Privateers, which they

said *Roberts* was an honest Fri[illegible]ty, and I being with him in his [illegible]ry day, that he sat up, as aforesaid, [illegible]e to do him this Preachers Action to t[illegible], and so far have I now fulfilled the W[illegible]e deceased, as also the Desire of his Widdow and Neighbours since his Death.

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Now, to ſay, *I ſolemnly Promiſe or Declare in the Preſence of Almighty God, &c.* is a calling upon God to be a Witneſs to the Truth of the Teſtimony given, which in p 17. they look upon to be no leſs than *a preſumptuous Tempting of God to ſummon him to be a Witneſs not only to our Terrene, but Trivial Buſineſs.* Theſe are their expreſs words. And yet are they now ſo far apoſtatized and fallen from their antient *Yea* and *Nay*, that this is the Oath that the *Quakers* have uſed under the new Name of a *Teſt*, eſpecially in *Penn*'s Province of *Pennſilvania* till of late, that G. K. and his Friends bore Teſtimony againſt it. And yet now in *England* they have got it confirmed by Law, as I ſhall ſhew [illegible].

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ers *Quakers* give & command the *English* formal Oath to be given, to those that were not *Quakers*. And yet for this very thing they condemn *J. Fox* of be an Apostate, in their book, called, *A loving Invitation*, p. 8. because when he was Clerk of a Court, he gave some People the Oath. Yet behold! now their Brother *Da Lloyd* can do the like, and be accounted no Apostate.

Again, in the book of the Tryal of *G. Wishead* and *J. Burr* at *Norwich*, p. 28, 29. the Recorder threatning to Præmunire them unless they would take the formal Oath, *We are ready and willing* (says W.) *to sign this test or Declaration*, viz. *I do in the Presence of Almighty God solemnly declare*, &c. *I do hereby truly and sincerely promise, by Gods help*, &c. *Note*, This they declare in p. 82. to be the Substance of the Oath, which they then offered to sign; and kissing the book, and saying, I swear, they there call the Ceremony and Circumstance; for it seems they can now dispence with the allowing the Substance, for they there say, *They have conscientiously scruple the Ceremony and Circumstance*, to say, *I swear, and kiss the Book*; as much as to say, We offer to swear, but cannot in Conscience say I swear [Behold the Hypocrasie!] He turns their words. *That he is willing to sign such Declaration for the Duty of Allegiance, if he may not otherways be believed.* *Mark*, If they may not be believed but saying *Yea* or *Nay*, they'll do that now which before, rather than be præmunired. I confess that

that would have been hard. but why then have they bound themſelves up to *Yea* or *Nay*, by printing ſo much in denyal of Swearing, if they cannot defend it by Suffering, but will Apoſtatize rather than ſuffer.

Laſtly, in p. 35. their Keepers pulling them from the Bar, to have them to Priſon again, *This* ſays G. W. to the Court) *we have not yet refuſed the Oath, being not duly nor regularly brought upon the point*, &c. Behold! could any man know, by the *Quakers* Faith about Swearing, ever have expected to hear ſuch a word to come out of the mouths of *Quakers*, and a chief Leader eſpecially? were it not better to be plain, as thoſe *Quakers* have been, whoſe Names are Recorded in the Court of Chancery, *London*, for taking the form of Oath? for this Hypocriſie has but cauſed ſome to publiſh in print, *That the* Quakers *can work Miracles, for they can take an Oath, and yet not Swear at all.*

And G. W. in ſaid Book, ſhews, That he and ſome other *Quakers* did Petition to the Parliament to have the aforeſaid Teſt eſtabliſhed by Law, for the *Quakers* to take inſtead of an Oath. So the Parliament did laſt year grant their Requeſt, and confirmed it by Law in theſe words, *viz.* [*I A. B. do declare in the Preſence of Almighty God, the Witneſs of the Truth of what I ſay.*] This is the *Quakers* Oath, that they call a Teſt, now made into a Law, according to their deſire. Behold now, what's become of their antient *Yea* or *Nay*! Can they now

now ſay this is no more than Yea or Nay? Pray what is become of their tender Conſciences, that cannot Swear, and yet can ſwallow down this Test without ſcruple? Than which no Oath in the World can be greater, or more binding; yea, were I read in Hiſtory, I doubt not but I could prove this Test to be the very form of Oath uſed in ſome other Nation. And thus far theſe *Quakers* are fallen from what they formerly profeſt, as before ſhewed, and can now ſtretch their Conſciences, by using *G. White cap's* Art of *Otherways wording the* [illegible] If this be the effect of W. P's Light, that [illegible]out the knowledge of what is written) ſhews them they ſhould not ſwear, ſure 'tis now become Darkneſs, as their Term is to others. And yet I cannot ſee how they can uſe that Term without Blaſphemy, ſeeing they ſay, the Light within is Chriſt and God; for I am ſure God and Chriſt can never be Darkneſs.

CHAP. XII.

Of Fighting, Swearing and paying Tythes.

THe *Quakers* having denyed *Jeſus of Nazareth* to be the Saviour of the World, and to be in Heaven glorified in the true Nature of Man, doth in their antient Books, as is before ſhewed,

and

and now being charged with the ſame, and the perſons accuſing or charging them having proffered to prove the ſame upon them at any publick Meeting they ſhall think fit to appoint, yet they refuſe to hear with that Ear; and (knowing their guilt in the caſe) notwithſtanding their former Challanges made by them in Print, *To diſpute with* all ſorts of Profeſſors, yet now they uſe all their skill to evade and ſhift from being brought to the point, but cry out they are belyed and wronged. Wherefore ſome Preachers, particularly *J. Unthank* and *S. Jennings* have now found out a new Argument to prove to their Hearers that they are indeed belyed, and that is, *That their refuſing to pay Tythes, to Fight and to Swear, are there Fruits that they own Jeſus to be Chriſt, and therefore are they falſly accuſed.*

Now ſuppoſe they had not in the leaſt fallen from their antient Teſtimony againſt Swearing, Fighting and paying Tythes, yet to what a low ebb are theſe ſpiritualized Perſons now come, who having all along declared themſelves to be *The Only Miniſters of Chriſt*, ſhould be now driven to ſuch ſhifts as to fly to outward Marks to demonſtrate their *Chriſtianity*, eſpecially in that they themſelves ſay, *That any Man may keep to outward Obſervations, and yet be no Chriſtian.* But they have not kept to their antient Teſtimony againſt theſe neither, but are Apoſtatized, as is before ſhewed concerning Swearing, wherein they have only

pay Souldiers wages. I shall give [illegible] particular account of these distresses, believing the [illegible] are more than you will Record; but I can [illegible] well omit, to instance one more, and leave it [illegible] the rest to your Consideration. And that is,

John Wood, one of your Brethren, a Preacher in *Gloucester* County in *West-Jersey*, being Sheriff of that County, came with men armed to take Goods from *John Roberts* at *Pensoaken*, & sent two men before, who pretended they had lost their way, of which the said *Joh. Roberts* & his Wife took pity and gave them meat to eat. Soon after they espied *Wood* coming with his Company, wherefore *Roberts* made fast the Door, but *Wood* told him, he had those within that would do his business; they seeing him so treacherous, opened the Door; this *Wood* when came in offered his hand: *Roberts* said, if he came as a Friend it was well. But said *Wood*, *I come not as* John Wood *the Preacher, but as the Sheriff of* Gloucester. [Now by the way observe, that in the case between G. R. & the Magistrates at *Philadelphia*, those Magistrates could not find how to distinguish between *Magistrates* & *Quakers* or Preachers, but here you see their Brother J. W. had the art to do it.]

But this *J. Wood* proceeded, and took several [illegible] of Goods in use in the house, among which was a Warming pan, which the woman earnestly desired him to leave by reason of the great use [illegible] and the Nighbours had of it, in case

of

[illegible]-bed (there being none there [illegible]that) But she could not prevail [illegible] *Wood*, but away he carried, it and soon [illegible] *Roberts* fell sick, and beginning to Re-[illegible]in, he sate up one day; but at night going to his Cold Bed (for want of the pan to warm it being Winter) the cold Bed made such impression on him, that his speech was soon taken away, which he did not recover again, but dyed in a few days; and what trouble this was to the Widdow, the Neighbours can tell how much she imputed the death of her Husband to the want of the pan, which she could not perswade this *Wood* to leave, tho' she offered him to take any other thing instead of it.

Note, the occasion of this Distress was only, for not answering a Summons to *Gloucester* Court, when the Court at *Burlington* required the same, the place having been some years in contest between the wo Counties about the bounds, not decided which County it belonged to.

Come you *London* Friends (to say no more of the Inhumanity of this Action of a Preaching *Quaker*) can you parrellel this in the whole World, that ever a pretended Gospel Minister took the Office of sheriff before! *W. Penn* cites plenty of old Authors in most of his Books, pray set him to search all the Rusty Authors to see if he can find a President, and if he can find none, you may Record this for one, if you please; for the

said *Roberts* was an honest Fri[illegible]ty, and I being with him in his [illegible]y, did, that he sat up, as aforesaid, [illegible]e to put him this Preachers Action to t[illegible], and so far have I now fulfilled the W[illegible]e deceased, as also the Desire of his Widow and Neighbours like his Death.

Now, perhaps some for want of other Falsity to accuse me of, will say I Taunt or Scoff: But what would such say, if I should use such Airy Expressions as that eminent Friend *Sam. Fisher* has done in his *Rusticus ad Academicos*, viz. *As the Fool thinketh, so the Clock Clinketh; The Cat winks when both her Eyes were shut; The Wheel-barrow runs Rumble to Rumble; A Tale of a Tub with the bottom out; Tittle Tattle, Twittle Twattle; Whirle-gigs; Elm-flams, Gim-cracks, Hog-styes; Bumble-bee Propositions, Magpye Premises, Roaring Meggs; Thundering Canons to frighten poor fools, &c.* This was *Sam. Fishers* phrase in writing Religious matters, and re-printed for Posterity by the license of the 2d Days Meeting in *London*. And *W. Penn* in his Testimony before that Book, makes the Scriptures their Rule for this stuff too, and cites 1 *Kings* 18. 27. of *Elijah's* words to *Baal's* Priests. Thus I see how far I should be justified more of their Society. Though the same W. P. with his Brother Tongue is so far from owning the Scriptures for their Rule, that both he and *S. Fisher* (as is before shewed) would make them unfit for

any

any Rule at all in any case, by rendering the Uncertain, &c. Therefore pray ask W. P. [illegible] Rule he knows any such word were spoke as recorded, 1 *Kings* 18. seeing he holds the Scriptures so Uncertain? Doubtless he is as able to give an answer, as if he had served seven years at *Rome*, as G. W. tells the *Baptists*, in his *Quaker plainness*, p. 31.

CHAP XI.

Of Swearing.

IN *W. Penn's* Book, called, *Reason against Railing*, p. 41. the Question is thus put, *How could you know that Swearing in any case were unlawful, if it had not been written*, Swear not at all? *Is not then the Scripture your Rule in this case?*

W. Penn there answers, *This shews the Ignorance of* Tho. Hicks *in the Writings of the best* Gentiles, *and his acknowledgment of the Light's sufficiency, in case we are able to prove Swearing disallowable before Christ came in the flesh. The seven wise men*, saith he) *famous among the* Greeks 500 *years before Christ came in the flesh esteemed Swearing but a Remedy against Corruption.*

Now observe, does not this plainly shew, that they held Swearing not only allowable, but also

good to be used; for what good [illegible] not use means to remedy Corruption? [illegible] W. P. [illegible] when he brought this Instance to [illegible] the Light sufficient (without the knowledge of what is written) to shew men they should not [illegible]? Besides, was it likely that the Light or Law in the best *Gentiles* would forbid all Swearing at the same time when the Law (outward) was in force, that allowed and commanded Swearing? or that the [illegible] had a sight beyond the Prophets, who never did forbid such Swearing, but on the contrary commanded it, *Jer.* 4. 2

Another Instance W. P. brings, is, That *Socrates* said, *There is a Life more firm and unquestionable than an Oath.*

I Answ. Does not the Law hold forth the same, *viz.* that there is no need of an Oath among men that live a life unquestionable, or out of Strife? for an Oath was for reconciling and putting an end to strife; so that this of *Socrates* was so far from saying, *Sware not at all*, that it says as the Law says; an evidence of what *Paul* said, *That the* Gentiles *did by Nature the things contained in the Law.* Now let wise men judge how far *W. P.* has proved the Light sufficient to shew men they should not swear, without knowing the written Command of Christ. And does not W. P. also confound himself in accusing *T. Hicks* of Ignorance? for if we ask him, who they be that live an unquestionable Life? he shews us that the Saints

do

do not; for in *Rejoynder*, p 175 he says, *The Saints shall judge the World, and much more by their judgment determine or reconcile things among themselves.* Thus seeing the Saints live not a life [illegible] able, but that they need to have things judged and reconciled, how much less do others?

But more particular of Swearing, W. P. [illegible] R. R. in their *Treatise of Oaths*, put out in the Name of the *Quakers*, p 46. cites this Passage, viz. *They Swear in God, or to God, or by God, who promise an inviolable Obedience of Mind to him.*

Now, to say, *I solemnly Promise or Declare in the Presence of Almighty God, &c.* is a calling upon God to be a Witness to the Truth of the Testimony given, which in p 17. they look upon to be no less than *a presumptuous Tempting of God to summons him to be a Witness not only to our Terrene, but Trivial Business.* These are their express words. And yet are they now so far apostatized and fallen from their antient *Yea* and *Nay*, that this is the Oath that the *Quakers* have used under the new Name of a *Test*, especially in *Wickens's* Province of *Pennsilvania* till of late, that G. K. and his Friends bore Testimony against it. And yet now in *England* they have got it confirmed by Law, as I'll shew [illegible].

But to proceed; [illegible] 68. they cite, *That it is evil to compell, not only to Swear by God, but by other things.* But how do they here condemn themselves? for in their Courts about *Delaware* have

are *Quakers* give & command the English formal Oath to be given, to those that were not *Quakers*. And yet for this very thing they condemn *J. Perrot* as an Apostate, in their Book, called, *A loving Invitation*, p. 8. because when he was Clerk of a Court, he gave some People the Oath. Yet behold! now their Brother *Da Lloyd* can do the like, and be accounted no Apostate.

Again, in the Book of the Tryal of *G. Whitehead* and *T. Barr* at *Norwich*, p. 2[illegible]. 29. the Recorder threatning to Præmunire them unless they would [illegible] the formal Oath, *We are ready and willing* (*[illegible] G. W.*) *to sign this Test or Declaration*, viz. *I do in the Presence of Almighty God solemnly declare*, &c. *I do hereby [illegible] promise, by Gods [illegible]*, &c. *Note*, This they declare in p. 82. to be the Substance of the Oath, which they then offered to sign; and kissing the Book, and saying, I swear, they there call the Ceremony and Circumstance; so it seems they can now dispence with so allowing the Substance, for they there say, *They conscientiously scruple the Ceremony and Circumstance, to say, I swear, and kiss the Book*; as much as to say, We offer to swear, but cannot in Conscience say I Swear. [Behold the Hypocrasie!] He further adds, *That he is willing to sign such Declaration of his Duty of Allegiance, if he may not otherways be believed*. *Mark*, If they may not be believed by saying *Yea* or *Nay*, they'll do that now which before, rather than be præmunired. I confess

that

that would have been hard, but why then have they bound themſelves up to *Yea* or *Nay*, by printing ſo much in denyal of Swearing, if they cannot defend it by Suffering, but will Apoſtatize rather than ſuffer.

Laſtly, in p. 35. their Keepers pulling them from the Bar, to have them to Priſon again, *Laſt night* (ſays G. W. to the Court) *we have not yet refuſed the Oath, being not duly nor regularly brought upon the point*, &c. Behold! could any man know the *Quakers* Faith about Swearing, ever have expected to hear ſuch a word to come out of the mouths of *Quakers*, and a chief Leader eſpecially were it not better to be plain, as thoſe *Quakers* have been, whoſe Names are Recorded in the Court of Chancery, *London*, for taking the form of Oath? for this Hypocriſie has but cauſed ſome to publiſh in print, *That the Quakers can work Miracles, for they can take an Oath, and yet not Swear at all.*

And G. W. in ſaid Book, ſhews, That he and ſome other *Quakers* did Petition to the Parliament to have the aforeſaid Teſt eſtabliſhed by Law, for the *Quakers* to take inſtead of an Oath. So the Parliament did laſt year grant their Requeſt, and confirmed it by Law in theſe words, viz. [*I A. B. do declare in the Preſence of Almighty God, the Witneſs of the Truth of what I ſay.*] This is the *Quakers* Oath, that they call a Teſt, now made into a Law, according to their deſire. Behold now, what's become of their antient *Yea* or *Nay*! Can they now

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and now being charged with the same, and the Persons so accusing or charging them having proffered to prove the same upon them at any publick Meeting they shall think fit to appoint, yet they refuse to hear with that Ear; and (knowing their guilt in the case) notwithstanding their former Challanges made by them in Print, *To dispute* [illegible] all sorts of Professors, yet now they use all their skill to evade and shift from being brought to the point, but cry out they are belyed and wronged. Wherefore some Preachers, particularly *J. Dickinson* and *S. Jennings* have now found out a new Argument to prove to their Hearers that they are indeed belyed, and that is, *That their refusing to pay Tythes, to Fight and to Swear, are three Proofs that they own Jesus to be Christ, and therefore they are falsly accused.*

Now suppose they had not in the least fallen from their antient Testimony against Swearing, Fighting and paying Tythes, yet to what a low ebb are these spiritualized Persons now come, who having all along declared themselves to be *The Only Ministers of Christ*, should be now driven to such shifts as to fly to outward Marks to demonstrate their *Christianity*, especially in that they themselves say, *That any Man may keep to outward Observations, and yet be no Christian.* But they have not kept to their antient Testimony against these neither, but are Apostatized, as is before shewed concerning Swearing, wherein they have only

dis-

rest up the Oath in a new Garb, and call it a *Test*, they now see cause so to word the matter

And then as to Fighting, that little Time they [illegible] had the Government in *Pennsilvania* has [illegible] the world sufficient Proof how far they may [illegible] to be true to their Principles therein, [illegible] being the commanding parts of the As[illegible] both there and in *Jersey*, rather than let [illegible] the hold they have of the Government, what [illegible] have they made in raising Money to be im[illegible] to secure and defend the Provinces from [illegible] *French* and *Indians*. by using *G. Whiteheads* [illegible] aforesaid, of *Otherways wording the Laws &* [illegible] they have made for raising such Money. So [illegible] instead of declaring the Duty of Rulers, (in [illegible] of Defence) by words of Truth, they have [illegible] exchanged their *Old Testimony* for *New* [illegible]*pocrisie*. As for Instance,

When the present Governour presented a Bill [illegible] the Assembly of *West-Jersey* to raise a Fund or [illegible] of Money to be imployed to secure and de[illegible] the Province from the Enemy, not one *Quaker* [illegible] the Assembly would touch with it; but so soon [illegible] a new Bill for the same thing was framed, *Other[illegible]ys worded*, then not one *Quaker* opposed it, but [illegible] his Vote for it, and so it passed into a Law; [illegible] *it was otherways worded, tho' they intended the* [illegible] *thing*.

Next, let us step over into the Government of [illegible]*nsilvania*, where in the year 1695. we find

Call.

Coll. *Benjamin Fletcher*, then Governour of that Province, preſſing upon the Aſſembly to raiſe a Fund for his Majeſties Service, towards ſecuring the Province from the *French* and *Indians*, but this they could not do, No, it was againſt their tender Conſciences, contrary to their antient Teſtimony and Principle; and ſo no Fund was raiſed. But the next yeu *W. Penn* got the Government into his hands again, and then the Aſſembly meets again, and now they muſt do ſomething towards maintaining the Frontiers at *Albany*, or loſe their beloved Honour of having the Government: for, the Queen had commanded it, and W. P. had engaged to comply therewith: Well, to work they went, and ſoon found a new Name for their Act, and then couragiouſly raiſe *three Hundred Pounds* for the *Indians* at *Albany*, and ſtarcht *Dr. Lloyd* is ſent to *New-York* with it, to pay it to Governour *Fletcher*, for the uſe aforeſaid; for now it was not againſt their tender Conſciences; why ſo? becauſe they had *Otherways worded* the Act, yet *intended it for the ſame Uſe.*

I had almoſt forgot to mention, how one *Babin* & his Company in the Year 1692. ſtole a Sloop from *Philadelphia*, upon Notice of which the *Quakers* very ſpeedily got a Company of Men together, ſearcht the Town for Arms, ſupplyed them with Guns, Swords, Powder and Lead, and gave them a Commiſſion, and hired them for [illegible] to Recover the Sloop from ſaid Privateers, which they

ſaid *Roberts* was an honeſt Fri[illegible]ty, and I being with him in his ſi[illegible]y, that he ſat up, as aforeſaid, [illegible]e to put him this Preachers Action to t[illegible]d, and ſo far have I now fulfilled the W[illegible]e deceaſed, as alſo the Deſire of his Widdow and Neighbours ſince his Death.

Now, perhaps ſome for want of other Falſity to accuſe me of, will ſay I Taunt or Scoff: But what would ſuch ſay, if I ſhould uſe ſuch Airy Expreſſions as that eminent Friend *Sam. Fiſher* has done in his *Ruſticus ad Academicos*, viz. *As the Fool thinketh, ſo the Clock Clinketh; The Cat winks when into her Eyes were ſhut; The Wheel-barrow runs Rumble to Rumble; A Tale of a Tub with the bottom out; Tittle-Tattle, Twittle Twattle; Whirle-gigs; Elm-ſtams, Gim-cracks, Hog-ſtyes; Bumble-bee Propoſitions, Magpye Premiſes, Roaring Meggs; Thundering Canons to frighten poor fools, &c.* This was *Sam. Fiſher's* phraſe in writing Religious matters, and re-printed for Poſterity by the liſence of the 2d Days Meeting in *London*. And *W. Penn* in his Teſtimony before that Book, makes the Scriptures their Rule for this ſtuff too, and cites 1 *Kings* 18. 27. of *Eliah's* words to *Baal's* Priests. Thus I ſee how far I ſhould be juſtified more of their Society. Though the ſame W. P. with his other Tongue is ſo far from owning the Scriptures for their Rule, that both he and *S. Fiſher* (as is before ſhewed) would make them unfit for

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any Rule at all in any caſe, by rendering the [illegible] &c. Therefore pray ask W. P. [illegible] Raleh knows any ſuch word were ſpoke [illegible] 1 *Kings* 18. ſeeing he holds the Scrip[illegible] ours ſo Uncertain? Doubtleſs he is as able [illegible] give an anſwer, as if he had ſerved ſeven years a[illegible] *Rome*, as G. W. tells the *Baptiſts*, in his *Quaker* [illegible] *plainneſs*, p. 31.

CHAP XI.

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IN W. Penn's Book, called, *Reaſon againſt Railing*, p. 41. the Queſtion is thus put, *How could you know that Swearing in any caſe were unlawful, if it had not been written*, Swear not at all? *Is not then the Scripture your Rule in this caſe?*

W. Penn there anſwers, *This ſhews the Ignorance* of Tho. Hicks *in the Writings of the beſt* Gentiles, *and his acknowledgment of the Light's ſufficiency, in caſe we are able to prove Swearing diſallowable before Chriſt came in the fleſh. The ſeven wiſe men*, ſaith he, *famous among the Greeks 500 years before Chriſt came in the fleſh eſteemed Swearing but a Remedy againſt Corruption.*

Now obſerve, does not this plainly ſhew, that they held Swearing not only allowable, but alſo

good to be uſed; for what good [illegible] not uſe means to remedy corruption [illegible] P. did, when he brought this Inſtance to prove the Light ſufficient without the knowledge of what is written, to ſhew men they ſhould not ſwear? Beſides, was it likely that the Light or Law in the heart of *Gentiles* would forbid all Swearing at the ſame time when the Law (outward) was in force, that allowed and commanded Swearing? or that the Gentiles had a light beyond the Prophets, who never did forbid ſuch Swearing, but on the contrary commanded it, *Jer.* 4 2

Another Inſtance W. P. brings, is, That *Socrates* ſaid, *There is a Life more fit and unqueſtionable than an Oath.*

I Anſw. Does not the Law hold forth the ſame, *viz.* that there is no need of an Oath among men that live a life unqueſtionable, or out of Strife? for an Oath was for reconciling and putting an end to ſtrife; ſo that this of *Socrates* was ſo far from ſaying, *Swear not at all*, that it lays as the Law ſays; an evidence of what *Paul* ſaid, *That the Gentiles did by Nature the things contained in the Law.* Now let wiſe men judge how far *W. P.* has proved the Light ſufficient to ſhew men they ſhould not ſwear, without knowing the written Command of Chriſt. And does not W. P. alſo confound himſelf in accuſing *T. Hicks* of ignorance? for if we ask him, who they be that live an unqueſtionable life? he ſhews us that the Saints

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But more particular of Swearing, W. P. & R. R. in their *Treatiſe of Oaths*, p. 40. in the Name of the *Quaker*, p 40. cites this Paſſage, viz. *They Swear in God, or to God, or by God, and promiſe an inviolable Obedience of Mind to him.*

Now, to ſay, *I ſolemnly Promiſe or Declare in the Preſence of Almighty God, &c.* is a calling upon God to be a Witneſs to the Truth of the Teſtimony given, which in p 17. they look upon to be no leſs than *a preſumptuous Tempting of God to ſummons him to be a Witneſs not only to our Terrene, but Trivial Buſineſs.* Theſe are their expreſs words. And yet are they now ſo far apoſtatized and fallen from their antient *Yea* and *Nay*, that this is the Oath that the *Quakers* have uſed under the new Name of a *Teſt*, eſpecially in *Weſtern's* Province of *Pennſilvania* till of late, that G. K. and his Friends bore Teſtimony againſt it. And yet now in *England* they have got it confirmed by Law, as I ſhall ſhew [illegible].

But to proceed; In pag. 68. they cite, *That it is evil to compell, not only to Swear by God, but by other things.* But how do they here condemn themſelves? for in their Con[illegible] about *Delaware* have

ern *Quakers* give & command the English formal Oath to be given, to those that were not *Quakers*. And yet for this very thing they condemn *J. Perrot* as an Apostate, in their Book, called, *A loving Invitation*, p. 8. because when he was Clerk of a Court, he gave some People the Oath. Yet behold! now their Brother *Da Lloyd* can do the like, and be accounted no Apostate.

Again, in the Book of the Tryal of *G. Whitehead* and *T. Barr* at *Norwich*, p. 27, 29. the Recorder threatning to Præmunire them unless they would take the formal Oath, *We are ready and willing* (viz. G. W.) *to sign this Test or Declaration*, viz. *I do in the Presence of Almighty God solemnly declare*, &c. *I do hereby faithfully promise, by Gods help*, &c. *Note*, This they declare in p. 82. to be the Substance of the Oath, which they then offered to sign; and kissing the Book, and saying, I swear, they there call the Ceremony and Circumstance; so it seems they can now dispence with so allowing the Substance, for they there say, *They conscientiously scruple the Ceremony and Circumstance, to say, I swear, and kiss the Book*; as much as to say, We offer to swear, but cannot in Conscience say I swear [Behold the Hypocrasie!] He further adds, *That he is willing to sign such Declaration of his Duty of Allegiance, if he may not otherways be believed*. *Mark*, If they may not be believed by saying *Yea* or *Nay*, they'll do that now which is more, rather than be præmunired. I confess

that

that would have been hard, but why then have they bound themselves up to *Yea* or *Nay*, by printing so much in denyal of Swearing, if they cannot defend it by Suffering, but will Apostatize rather than suffer.

Lastly, in p. 35. their Keepers pulling them from the Bar, to have them to Prison again, *Take notice* (says G. W. to the Court) *we have not yet refused the Oath, being not duly nor regularly brought upon the point*, &c. Behold! could any man knowing the *Quakers* Faith about Swearing, ever have expected to hear such a word to come out of the mouths of *Quakers*, and a chief Leader especially? were it not better to be plain, as those *Quakers* have been, whose Names are Recorded in the Court of Chancery, *London*, for taking the formal Oath? for this Hypocrite has but caused some to publish in print, *That the* Quakers *can work Miracles, for they can take an Oath, and yet not Swear at all.*

And G. W. in said Book, shews, That he and some other *Quakers* did Petition to the Parliament to have the aforesaid Test established by Law, for the *Quakers* to take instead of an Oath. So the Parliament did last year grant their Request, and confirmed it by Law in these words, *viz.* [*I A. B. do declare in the Presence of Almighty God, the Witness of the Truth of what I say.*] This is the *Quakers* Oath, that they call a Test, now made into a Law, according to their desire. Behold now, what's become of their antient *Yea* or *Nay*! Can

 they now

now ſay this is no more than Yea & Nay? Pray what is become of their tender Conſciences, that cannot Swear, and yet can ſwallow down this Test without ſcruple? Than which no Oath in the World can be greater, or more binding; yea, were I read in Hiſtory, I doubt not but I could prove this Test to be the very form of Oath uſed in ſome other Nation. And thus far theſe *Quakers* are fallen from what they formerly profeſt, as before cited, and can now ſtretch their Conſciences, by using *G. White ean's* Art of *Otherways wording the Matter*. If this be the effect of W. P's Light, that (without the knowledge of what is written) ſhews them they ſhould not ſwear, ſure 'tis now become Darkneſs, as their Term is to others. And yet I cannot ſee how they can uſe that Term without Blaſphemy, ſeeing they ſay, the Light within is Chriſt and God; for I am ſure God and Chriſt can never be Darkneſs.

CHAP. XII.

Of Fighting, Swearing and paying Tythes.

THe *Quakers* having denyed *Jeſus of Nazareth* to be the Saviour of the World, and to be in Heaven glorified in the true Nature of Man, both in their antient Books, as is before ſhewed,

and now being charged with the same, and the Persons so accusing or charging them having proffered to prove the same upon them at any publick Meeting they shall think fit to appoint, yet they refuse to hear with that Ear; and (knowing their guilt in the case) notwithstanding their former Challanges made by them in Print, *To dispute with* all sorts of Professors, yet now they use all their skill to evade and shift from being brought to the point, but cry out they are belyed and wronged. Wherefore some Preachers, particularly *J. Dickinson* and *S. Jennings* have now found out a new Argument to prove to their Hearers that they are indeed belyed, and that is, *That their refusing to pay Tythes, to Fight and to Swear, are three Proofs that they own Jesus to be Christ, and therefore they are falsly accused.*

Now suppose they had not in the least fallen from their antient Testimony against Swearing, Fighting and paying Tythes, yet to what a low ebb are these spiritualized Persons now come, who having all along declared themselves to be *The Only Ministers of Christ*, should be now driven to such shifts as to fly to outward Marks to demonstrate their *Christianity*, especially in that they themselves say, *That any Man may keep to outward Observations, and yet be no Christian.* But they have not kept to their antient Testimony against these neither, but are Apostatized, as is before shewed concerning Swearing, wherein they have only

rest up the Oath in a new Garb, and call it a *Test*, they now see cause so to word the matter

And then as to Fighting, that little Time they [illegible] had the Government in *Pennsilvania* has [illegible] the world sufficient Proof how far they may [illegible] to be true to their Principles therein, [illegible] being the commanding parts of the As[illegible] both there and in *Jersey*, rather than let [illegible] the hold they have of the Government, what [illegible] have they made in raising Money to be im[illegible] to secure and defend the Provinces from [illegible] *French* and *Indians*. by using *G. Whiteheads* [illegible] aforesaid, of *Otherways wording the Laws &* [illegible] they have made for raising such Money. So [illegible] instead of declaring the Duty of Rulers, (in [illegible] of Defence) by words of Truth, they have only exchanged their *Old Testimony* for *New* [illegible]*pocrisie*. As for Instance,

When the present Governour presented a Bill [illegible] the Assembly of *West-Jersey* to raise a Fund or [illegible] of Money to be imployed to secure and de[illegible] the Province from the Enemy, not one *Quaker* [illegible] the Assembly would touch with it; but so soon [illegible] a new Bill for the same thing was framed, *Other[illegible]ys worded*, then not one *Quaker* opposed it, but [illegible] his Vote for it, and so it passed into a Law; [illegible] *it was otherways worded, tho' they intended the* [illegible] *thing*.

Next, let us step over into the Government of [illegible]*nsilvania*, where in the year 1695. we find

Call.

Coll. *Benjamin Fletcher*, then Governour of that Province, preſſing upon the Aſſembly to raiſe a Fund for his Majeſties Service, towards ſecuring the Province from the *French* and *Indians*, but this they could not do, No, it was againſt their tender Conſciences, contrary to their antient Teſtimony and Principle; and ſo no Fund was raiſed. But the next yeu *W. Penn* got the Government into his hands again, and then the Aſſembly meets again, and now they muſt do ſomething towards maintaining the Frontiers at *Albany*, or loſe their beloved Honour of having the Government: for the Queen had commanded it, and W. P. had engaged to comply therewith: Well, to work they went, and ſoon found a new Name for their Act, and then couragiouſly raiſe *three Hundred Pounds* for the *Indians* at *Albany*, and ſtarcht *Dr. Lloyd* is ſent to *New-York* with it, to pay it to Governour *Fletcher*, for the uſe aforeſaid; for now it was not againſt their tender Conſciences; why ſo? becauſe they had *Otherways worded* the Act, yet *intended it for the ſame Uſe.*

I had almoſt forgot to mention, how one *Babit* & his Company in the Year 1692. ſtole a Sloop from *Philadelphia*, upon Notice of which the *Quakers* very ſpeedily got a Company of Men together, ſearcht the Town for Arms, ſupplyed them with Guns, Swords, Powder and Lead, and gave them a Commiſſion, and hired them for money to Recover the Sloop from ſaid Privateers, which they

did, and *Sam. Carpenter* paid down the 100 *l.* on the men, and the Assembly ha since voted it to be a Debt of the Province.

Well, as they were Magistrates they were obliged to do all this. But he that reads the several fore-going quotations out of their Books concerning Christ, and also considers these matters of fact concerning fighting, acted in the face of the Sun, may lately conclude, That the *Leaders* own Jesus to be *Christ*, just so as they testifie against *Fighting*.

Friends and Neighbours, your LEADERS are so unwilling to be discovered in these things, that ten to one but they will tell you this which I have asserted about W. P's Grant or Commission, is a Lye, as their usual manner is in other things. And if they tell you so, I know no Remedy, but you must believe them, so long as you see with their Eyes, for *S. Jennings* informed me that it was a Lye, and truly I believed him, till by chance I came to read it my self, &c. and so found him to be the Liar in the case. And thus by searching out things my self I came to discover how blindly I was (and you are) led on and deluded with such Religious Lyes (if I may so call them) For W. P. says in his *Address to Protestants*, *That 'tis the Leaders that teach the People to Err.* And *S. Fisher* says (*Rusticus*, p. 191.) of such Leaders,

That the Wheel-barrow runs Rumble to Rumble,
Therefore they'll never leave climbing up by Lyes
till down they tumble.

Lastly, for refusing to pay Tythes, many honest

Quakers have suffered much, & I do believe conscientiously too, while many eminent amongst them have (to my knowledge) used divers clandestine Shifts to satisfy or otherways to cheat the Receivers. And *T. Elwood* in his *Foundation of Tythes*, among ten Reasons that he brings against paying Tythes, there is one to shew Tythes inconsistent with the Gospel State; And I know none in *Christendom*, no, not the Priests themselves, but they will deny that they take Tythes, as Tythes, but only as Maintainance for Preaching, and not as any other part of the Ceremonial Law. And the most weighty Reasons T. E. brings to shew why they refuse to pay Tythes, is, That 'tis the highest Injustice in the Priests to take Tythes of the *Quakers*, who neither set the Priests on work, nor like their works, nor receive their Works, calling it the Yoak of Oppression as indeed it really is so: Therefore 'tis the Unreasonableness & Unjustness thereof that is the ground of their refusing to pay Tythes, together with Coveteousness; and not that the paying Tythes is a Denyal of Christ; for T. E. is so far from charging those with breaking any Command of Christ, [or of the Apostles, who pay Tythes, that he implicity grants, they do not, in p. 5. 13. So then, seeing they who pay Tythes break no Command of Christ] how much less shall their refusing to pay Tythes constitute any to be *Christians*; so invalid & weak is this their greatest Proof *that they own Jesus to be Christ*, while their Books are standing Evidences, that they deny him. Again, the *Turks* and *Pagans* that

are not concerned in paying Tythes, do by this their Rule own Christ to be the Saviour of the World, tho' all *Christendom* knows the *Turks* Principle is to deny him so to be.

CHAP. XIII.

Of MIRACLES.

JEsus Christ wrought Miracles by the Power of God, The Disciples wrought Miracles in the Name of *Jesus of Nazareth*, *G. Fox* (is said to have) wrought Miracles by the Power of God, [not a word of *Jesus*, in whose name the Disciples did it.] This is to be seen in the Journal of *G. Fox*, in the third Table, under the word *Miracle*, which Miracles they there cite to be, *She that was ready to dye, raised up again, The Lame made whole, The diseased restored*, John Jayes *Neck broke, Restored*, &c.

Now, as to she that was ready to dye raised up, I have known a Woman recover from the point of Death at the Prayer of a Priest, who took Tythes, & such they call *Conjurers, greedy Dogs*, &c. Yet this was not looke upon as a Miracle, tho' I believe God might have regard to the Prayers of both *G. F.* and the Priest in that case.

Again, as to *John Jayes* Neck broke, I knew the

the man, and spoke with him afterwards, who as he was riding with G. F. in *East-Jersey*, fell off his Horse and disjoynted his Neck, and G. F. seeing how it was, pulled his neck into Joynt again, and so saved his life; And such a thing as that many have done, yea, a Prophane man has done the like to my knowledge.

Also in the Book, call'd *A Reply to the Vindication*, &c. *p.* 14 'tis said, *Visible Miracles have been done amongst us in the sight of the World*, &c. see also the *Journal* of G. F. *p.* 407 And had a large Meeting at a *Constable's House*, *on whom the Lord had wrought a great Miracle*, &c. Note, here is neither the Name of the Constable, nor the Town where he dwelt, Nor what kind of Miracle it was, and also 28 years before it was published: Pray what is here to induce any to believe it, but such whose faith is to take all upon trust? Let all discreet Persons consider if such things as these will not harden, instead of converting the *Jews*; considering the Titles G. F. puts on himself, as professing *Equality with God*, see p. 3. of *A Brief Relation*, &c. confirmed in p. 67 & 127. *Great Mystery*, where he says, *he spoke it out of all Creatures*. And in *News coming out of the North*, p. 10 he declares himself to be *The Prophet that was prophesied of*, &c. And *S. Eccles* call him, *The Prophet whom* John *was not*. And G. W. and W. P. in their Books *Judas and the Jews*, p. 44. *Serious Search*, p. 98. *Judgment Fixt*, p. 19, 26. and in

several

several other Books, justifie and excuse as well these Titles, as also, That he the said *G. Fox* is *The Father of many Nations, whose Being and Habitation is in the Power of the Highest, in which he Rules and Governs in Righteousness, and his Kingdom is established in Peace, and the* INCREASE *thereof is without End*, and much more to the same purpose, together with his thus being set up a Work of Miracles too; I say, if the *Jews* should give equal Credit to these Things with the History of St. *Luke*, how will they know who is accounted the Messiah, *G. FOX* or *JESUS of Nazareth*, especially seeing *W. Penn* denys that Outward Person to be him, which suffered at *Jerusalem*, who was called *Jesus of Nazareth*, see *Serious Apology*, p. 146.

Good Christian Reader consider the Event and Effects of these things! Be otherwise minded than *G. Whitehead* is, who says, *He neither considers Events, nor values Effects in what he writes*; for his Introduct. to *Judgment seat*. Is it not high time for some to be raised up to testifie against these Things!

But that which seemed most like a Miracle to me, and many more, as blind as I was then, was, That G. F. should have the gift of Tongues to interpret all Languages, as in his Book, called, *The Battle-door to the Doctors and Scholars*, &c. when alas! it has been of late discovered, that certain *Jews* were hired to do it for him, and had

to

80 pounds for their pains paid them by *G. Robert*, besides 12 Bodies of Wine more and above. And were not this Treatile swelled bigger then I intended, would here have shewed some Examples, to prove the said Journal to be a History not fairly related, but Partial and Painted, some things put in, some left out, some mended and peiced, &c. But which is yet worse, if true, I have seen a Sheet, called, *An Essay*, &c. lately put out by one T. C. wherein he shews that G. F. in answering Priests and Professors Books, softly Quoted their words and preverted them, and took pieces of sentences, transposed the words thereof, so as to make them say another thing, that the Authors never intended, and then called them the Authors sayings, and so answered them; which if really true, must needs be judged wicked by all moderate intelligent Persons. Therefore it behoves W. P. to appear and clear G. F. from this grosse Charge, the which if he cannot do, how vainly and falsly does he say in the Preface to his Journal, *Many have done well, but thou, dear* George *Excellest them ALL.*

Note, I mention these things, because I always believed plainness and honest simple hearted dealing was the way to set up *Christian Religion*, and not such Craft.

But as to real and unfeigned Miracles, when we lately heard a Report of two Miracles wrought in *London*, one upon a girle, being restored sud-

dainly

dainly from a lameneſs in her Limbs, which ſhe had from her Infancy, the other of a Woman in deed, made whole from a Leproſie; I ſincerely declare, I was ſtricken with a dread on my Spirit at the News, fearing I ſhould hear that they were People belonging to my old Friends, the *Quakers*, becauſe I knew them to be already too much exalted in their minds above all other profeſſors of *Chriſtianity*, and if theſe Miracles ſhould be done upon any of them, it would cauſe them to inſult ſtill more preſumptuouſly; but by reading the Relation I found the one to be a *French Proteſtant Girle*, and the other a *Baptiſt* Woman, Perſons (no doubt) humble enough to beg of God in their Prayers for Pardon for their Sins, as I never heard any *Quakers* do in more then 20 years attending their Meetings, &c.

Laſtly, This Obſervation I made thereupon, which I intreat all to take Notice of, That theſe Miracles were wrought by or thorough a living Faith in Chriſt, as he is *Jeſus of Nazareth*, or a Perſon without men, and therefore I deliver it as my ſenſe to be an everlaſting Truth, that till the *Quakers* cloſe with this Faith, 'tis impoſſible that any real Miracles can be wrought either on them or by them.

But tho' they ſay (as before) that viſible Miracles have been done among them, yet it ſeems by what G. W. writ in the year 1674. in *Quakers Plainneſs*, p. 14. they have now loſt this and other

Evidences

Evidences of the Spirit, if ever they had them; for he there says, *And what if God will not bestow such Gifts and Signs now, must we therefore be no Christians? Are the Baptists willing to be thus concluded on this ground?* Now Mark, he here grants themselves to be as low, poor & empty as others, having no evident Signs or Gifts whereby it may be known they are sent of God more than other Professors. Now tho' this be such a known Truth, yet to face about again, the s.m. G. W. (in *Ayest. Incend. p. 4.*) lets us know *That he and his Friends are THE Church of the first born.* So that as *Sylvester* says, *p. 748.*

Sometimes 'tis one way, then Another,
Sometimes both ways, This and T'other.

CHAP. XIV.

Of Life and Doctrine.

If the Trumpet gives an Uncertain Sound, who shall prepare himself to Battle? 1 Cor. [illegible] 27: 48.

MUCH more than formerly do my old Friends the *Quakers* cry out, *'Tis Life is the only thing that is our All in All; 'Tis no matter for Doctrine or Knowledge in this or that Principle: Away*

with Creeds and Points of Faith, ſo that we feel Life in our Boſoms, and flowing from Veſſel to Veſſel.

To which I ſay, go then thou that counts thy ſelf a rational Creature, and learn of ſo mean a thing as a Vegetable, and ſee if a Plant can grow (with the Life it has within it ſelf) without Leaves. But how comes it to paſs that the *Quakers* have written ſuch a multitude of Books, great Volumns about Principles and Doctrine, oppoſing all others both Preſts and Profeſſors about points of Faith and Doctrine. And *E. Burroughs* in the Name & behalf of the *Quakers* having made great Challenges to diſpute with all ſorts, and any Number of People, at any Time and Place, about Principles and Doctrine: Why, I ſay, was all this, if Life had been ſufficient without Doctrine? Again, If Life may be felt by thoſe who are ignorant of Doctrine, and that be enough, why do they adviſe in their Book, called, *An awakening Voice*, p. 15. viz. *People open your Eyes, and be not ſo befooled with that deviſh and blockiſh Principle, That Ignorance is the Mother of Devotion, but ſearch the Scriptures, and try all things—Have not the moſt knowing Men in the World been always the moſt devout to God?*

Note the uncertain Sound of their Trumpets; Here, it ſeems, *Life* is not ſufficient without *Knowledge*, and therefore they adviſe to ſearch after Knowledge for Life or Devotion. And yet now in oppoſing others that contend for Knowledge

in

in Faith and Doctrine, they cry out, *Life, Life, no matter for Doctrine; Creeds and Confessions of Faith* (they say) *came in with the Apostacy, &c.* This brings to my Memory how once I heard a Priest preach so affecting a Sermon (as he commonly did) that looking about me, I saw weeping Eyes on every hand, and yet this Priest was known to me and those People, to be a debaucht man, that thus caused his Hearers to feel Life, (as they accounted) in their Bosoms; even such is the Devotion of all zealous (but ignorant) People, especially at the sound of a smooth and affecting Delivery of words, who believe it their Duty to keep within the Pale of the Church, and be content with whatsoever drops from their Preachers Mouths, so mean spirited are the People (saith *W. Penn*) *to take all upon trust for their Souls*, see Adress to Protestants. p.177. Here W. P. has truly exprest the present Case; for I am livingly sensible, that there are hundreds, yea, Thousands of honest Souls at this day among the *Quakers*, who are afraid to hear or receive any thing from these who are out of the Unity of their Church; so far are they willingly held from obeying that good Command of the Apostle, and the Advice of one of their Leaders, (as above) *To try ALL Things.* And it was observed, when *Tho. Mulgrove*, at many Meetings about *Delaware*, preached, *That the flesh of Christ was a pleasant enduring Patience, and his Blood a lively*

operating Spirit of Life, or divine operating living Love; This let many into a strange frame, raising Life in the Meeting (as they term it) partly in that he applyed it to oppose some Doctrine of *G. K.* and in preaching it as a new Opening, & not believing it so to be. When alas for them! we who have taken their own Advice before, *Not to be so dazed and blockish*, but have learnt to be more knowing, we know it to be not an opening of *Thomas Aldgrove*, but a piece of an old Creed made at *Constantinople* in the year 1585. [Thus while they are crying out against *Creeds* in others, they patch up Creeds to themselves.] And following their Advice before, we have also learned to know, that if another Minister had preached the same things to the same People, tho' a Person of as good a Life, and more found in the Knowledge and Faith of Christ, yet wanting either the Unity of the Church, or that faculty or gift of a fluent and affecting delivery of his words, would not raise that Life in the People at all.

But what says W. P. further to these things? Why, says he, *I am amazed with what Confidence they expose their Souls. This Principle is it, and not* Enquiry, *that makes Men careless and unactive about their own Salvation*——"It is not to be saved, (says he) *to be within the Pale of any visible Church in the World*; see *Address to Protestants*, p. 177. But pray why then do they publish such Doctrine in their Book called, *A loving Invitation*, pag. 9 viz:

viz *That those who forsake their* the Quakers) *Unity, and oppose them, are cut Off from Christ;* Why, this has been the Sound their Rams horns, have all along made. But in p. 156. *W Penn* plainly tells us, *That the consequence of Peoples not doubting their Ministers, and not putting them upon the Proof of what they preached, has been the Introduction of much false Doctrine, Superstition and Formality.* Here's the ground, it seems, of those false and confused Doctrines before cited, by reason of our being too long before we doubted our Ministers. And yet, now some are set to do it, how do they turn their t'other face, and Rage at them, calling them *Lyars, Apostates, Wolves, Dogs, Devils Incarnate,* &c.

Lastly, Though *G. Whitehead* in *Apost. Incend.* p. 4. says, *He* [God] *hath chosen us to be his People and Church——We are the Church of the first Born, &c.* Yet *W. Penn* says again, *That to be of the Church of which Christ is Head, is quite another thing than to be of any visible Society whatsoever,* see *Address,* p. 177. So that as I began, so I must end,

Since their Trumpets give so Uncertain a Sound, Who shall prepare himself to Battle?

CHAP. XV.

Sabbath Day Wheel turned Round.

IN *Rejoynder*, p. 191. *W. Penn* ſaith, *To call any Day of the Week a* Chriſtian Sabbath, *is not* Chriſtian, *but* Jewiſh——*The Apoſtle* (ſaith he) *makes their Obſervation or Preference of days, to be an hiſtorical token of their turning from the Goſpel; and* Chriſtians *ought not to be judged for rejecting ſuch Cuſtoms*, &c. And purſuant to this Doctrine, ſome *Quakers* formerly have opened their Shops and followed their uſual Imployments on the *Firſt Day*, both in old *England* and elſe-where.

But behold how the Wheel is now turned! for the *Quakers* at *Delaware* being the commanding parts of the Aſſemblies, have lately made a Law to prefer the *Firſt Day* before others, calling it *The Lords Day*; ſo far are they now turned from their former Goſpel, Nay, and this Law has been put in execution too in *Weſt-Jerſey*, and that by none others but *Quakers*, cauſing ſeveral Perſons to ſuffer, one tryed at Court [but cleared by the Jury] after he had been impriſoned, for doing no more on the *Firſt Day* than thoſe who proſecuted him have been frequently

quently guilty of, viz. taking up a fettered Horſe, or Mare that had ſtrayed from him, that was in danger of being ſpoyled, he having been ſeeking the ſaid Horſe ſeveral days before 'Tis true the man was no *Quaker*, that thus ſuffered for taking this pity and honeſt care on his Beaſt and himſelf; But what then? muſt they needs ſhew to the world, that partiality, &c. is inherent to their beſt ſort of Apoſtacy? But if they now ſee the evil of their old Teſtimony of forbidding to prefer the *Firſt day* before another, why do they carry a double face, and not condemn it? O but that's the way to ſhew themſelves fallible, and ſo confeſs themſelves on even ground with other *Chriſtians*! here lies the pinch.

And G. W. is upon the ſame double ſtrein too; for when T. S. asked, *Whether that Quaker did not ſin who ſowed a Double on the Sabbath day?* G. W. in *Truth defend.* &c. p. 21. Replys, *Where doſt thou read in the Scriptures, that men muſt do no Work on the Firſt Day of the week?* And yet the ſame G. W. in his Tryal at *Norwich*, when the Oath was tendered to him on the Firſt day, he excepted againſt it, becauſe it was tendered on the *Lords Day*, as he calls the firſt day, in p. 26. of the Book of his Tryal; But G. W. might have ſeen in his Brother *S. Fiſher's Ruſtics*, that what is ſawce for the Goole is ſawce for the Gander alſo.

Here

dainly from a lameneſs in her Limbs, which ſhe had from her infancy, the other of a Woman that had made whole from a Leproſie; I ſincerely declare I was ſtricken with a dread on my Spirit at the News, fearing I ſhould hear that they were People belonging to my old Friends, the *Quakers*, becauſe I knew them to be already too much exalted in their minds above all other profeſſors of *Chriſtianity*, and if theſe Miracles ſhould be done upon any of them, it would cauſe them to inſult ſtill more pretumptuouſly; but by reading the Relation I found the one to be a *French Proteſtant Girle*, and the other a *Baptiſt* Woman, Perſons (no doubt) humble enough to beg of God in their Prayers for Pardon for their Sins, as I never heard any *Quakers* do in more then 20 years attending their Meetings, &c.

Laſtly, This Obſervation I made thereupon, which I intreat all to take Notice of, That theſe Miracles were wrought by or thorough a living Faith in Chriſt, as he is *Jeſus of Nazareth*, or a Perſon without men, and therefore I deliver it as my ſenſe to be an everlaſting Truth, that till the *Quakers* cloſe with this Faith, 'tis impoſſible that any real Miracles can be wrought either on them or by them.

But tho' they ſay (as before) that viſible Miracles have been done among them, yet it ſeems by what G. W. writ in the year 1674. in *Quakers Quaintneſs*, p. 14. they have now loſt this and other

Evidences

Evidences of the Spirit. [illegible]
for he there says, *And what* [illegible]
such Gifts and Signs now [illegible]
Christians? Are the Baptists [illegible]
gladed on this ground? [illegible]
themselves to be as low. [illegible]
having no evident Sign [illegible]
be known they are [illegible]
Professors. Now tho' [illegible]
yet [illegible] face about [illegible]
Aug. Incena. [illegible]
[illegible]
[illegible]
[illegible]
Sometimes [illegible]

[illegible]

Of [illegible]

If the Trumpet [illegible]
shall [illegible]
[illegible]

MUCH [illegible]
[illegible]
[illegible]
[illegible]

dainly from a lameneſs in her Limbs, which ſhe had from her Infancy, the other of a Woman that had made whole from a Leproſie; I ſincerely declare, I was ſtricken with a dread on my Spirit at the News, fearing I ſhould hear that they were People belonging to my old Friends, the *Quakers*, becauſe I knew them to be already too much exalted in their minds above all other profeſſors of *Chriſtianity*, and if theſe Miracles ſhould be done upon any of them, it would cauſe them to inſult ſtill more preſumptuouſly; but by reading the Relation I found the one to be a *French Proteſtant Girle*, and the other a *Baptiſt* Woman, Perſons (no doubt) humble enough to beg of God in their Prayers for Pardon for their Sins, as I never heard any *Quakers* do in more then 20 years attending their Meetings, &c.

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But tho' they ſay (as before) that viſible Miracles have been done among them, yet it ſeems by what G. W. writ in the year 1674. in *Quakers Blameleſs*, p. 14. they have now loſt this and other

Evidences

Evidences of the Spirit, if ever they had them; for he there says, *And what if God will not bestow such Gifts and Signs now, must we therefore be no Christians? Are the Baptists willing to be thus concluded on this ground?* Now Mark, he here grants themselves to be as low, poor & empty as others, having no evident Signs or Gifts whereby it may be known they are sent of God more than other Professors. Now tho' this be such a known Truth, yet to face about again, the same G. W. (in *Ayest. Incend. p. 4.*) lets us know *That he and his Friends are THE Church of the first born.* So that as *Sanchez* says, *p. 748.*

Sometimes 'tis one way, then Another,
Sometimes both ways, This and T'other.

CHAP. XIV.

Of Life and Doctrine.

If the Trumpet gives an Uncertain Sound, who shall prepare himself to Battle? 1 Cor. [illegible] *v.* [illegible]

MUCH more than formerly do my old Friends the *Quakers* cry out, *'Tis Life is the only thing that is our All in All; 'Tis no matter for Doctrine or Knowledge in this or that Principle: Away*

with Creeds and Points of Faith, ſo that we feel Life in our Boſoms, and flowing from Veſſel to Veſſel.

To which I ſay, go then thou that counts thy ſelf a rational Creature, and learn of ſo mean a thing as a Vegetable, and ſee if a Plant can grow (with the Life it has within it ſelf) without Leaves. But how comes it to paſs that the *Quakers* have written ſuch a multitude of Books, great Volumns about Principles and Doctrine, oppoſing all others both Prieſts and Profeſſors about points of Faith and Doctrine. And *E. Burroughs* in the Name & behalf of the *Quakers* having made great Challenges to diſpute with all ſorts, and any Number of People, at any Time and Place, about Principles and Doctrine: Why, I ſay, was all this, if Life had been ſufficient without Doctrine? Again, If Life may be felt by thoſe who are ignorant of Doctrine, and that be enough, why do they adviſe in their Book, called, *An awakening Voice*, p. 15. viz. *People open your Eyes, and be not ſo befooled with that deviſh and blockiſh Principle, That Ignorance is the Mother of Devotion, but ſearch the Scriptures, and try all things—Have not the moſt knowing Men in the World been always the moſt devout to God?*

Note the uncertain Sound of their Trumpets; Here, it ſeems, *Life* is not ſufficient without *Knowledge*, and therefore they adviſe to ſearch after Knowledge for Life or Devotion. And yet now in oppoſing others that contend for Knowledge

in

in Faith and Doctrine, they cry out, *Life, Life, no matter for Doctrine; Creeds and Confessions of Faith* (they say) *came in with the Apostacy, &c.* This brings to my Memory how once I heard a Priest preach so affecting a Sermon (as he commonly did) that looking about me, I saw weeping Eyes on every hand, and yet this Priest was known to me and those People, to be a debauched man, that thus caused his Hearers to feel Life, (as they accounted) in their Bosoms; even such is the Devotion of all zealous (but ignorant) People, especially at the sound of a smooth and affecting Delivery of words, who believe it their Duty to keep within the Pale of the Church, and be content with whatsoever drops from their Preachers Mouths, so mean spirited are the People (saith *W. Penn*) *to take all upon trust for their Souls*, see Adress to Protestants. p. 177. Here W. P. has truly exprest the present Case; for I am livingly sensible, that there are hundreds, yea, Thousands of honest Souls at this day among the *Quakers*, who are afraid to hear or receive any thing from these who are out of the Unity of their Church; so far are they willingly held from obeying that good Command of the Apostle, and the Advice of one of their Leaders, (as above) *To try ALL Things*. And it was observed, when Tho. *Mudgrove*, at many Meetings about *Belgrave*, preached, *That the flesh of Christ was a present enduring Patience, and his Blood a lively*

operating Spirit of Life, or divine operating living Love; This let many into a hanging frame, raising Life in the Meeting (as they term it) partly in that he applyed it to oppose some Doctrine of *G. K.* and in preaching it as a new Opening, & this relieving it so to be. When alas for them! we who have taken their own Advice before, *Not to be so dastish and blockish*, but have learnt to be more knowing, we know it to be not an opening of *Thomas Aldgrove*, but a piece of an old Creed made at *Constantinople* in the year 1585. [Thus while they are crying out against *Creeds* in others, they patch up Creeds to themselves.] And following their Advice before, we have also learned to know, that if another Minister had preached the same things to the same People, tho' a Person of as good a Life, and more found in the Knowledge and Faith of Christ, yet wanting either the Unity of the Church, or that faculty or gift of a fluent and affecting delivery of his words, would not raise that Life in the People at all.

But what says W. P. further to these things? Why, says he, *I am amazed with what Confidence they expose their Souls. This Principle is it, and not* Enquiry, *that makes Men careless and unactive about their own Salvation*—"It is not to be saved, (says he) *to be within the Pale of any visible Church in the World*; see *Address to Protestants*, p. 177. But pray why then do they publish such Doctrine in their Book called, *A loving Invitation*, pag. 9 viz:

viz. *That thoſe who forſake their* the Quakers *Unity, and oppoſe them, are cut off from Chriſt.* Why, this has been the ſound their Rams horns have all along made. But in p. 136. *W. Penn* plainly tells us, *That the conſequence of People not doubting their Miniſters, and not putting them upon the Proof of what they preached, has been the Introduction of much falſe Doctrine, Superſtition and Formality.* Here's the ground, it ſeems, of thoſe falſe and confuſed Doctrines before cited, by reaſon of our being too long before we doubted our Miniſters. And yet, now ſome are ſet to do it, how do they turn their t'other face, and Rage at them, calling them *Lyars, Apoſtates, Wolves, Dogs, Devils Incarnate*, &c.

Luſtly, Though *G. Whitehead* in *Apoſt. Inſtead.* p. 4. ſays, *He* [God] *hath choſen us to be his People and Church——We are the Church of the firſt Born*, &c. Yet *W. Penn* ſays again, *That to be of the Church of which Chriſt is Head, is quite another thing than to be of any viſible Society whatſoever*, ſee *Addreſs*, p. 177. So that as I began, ſo I muſt end,

Since their Trumpets give ſo Uncertain a Sound, Who ſhall prepare himſelf to Battle?

CHAP. XV.

Sabbath Day Wheel turned Round.

IN *Rejoynder*, p. 191. *W. Penn* ſaith, *To call any Day of the Week a* Chriſtian Sabbath, *is not* Chriſtian, *but* Jewiſh—*The Apoſtle* (ſaith he) *makes their Obſervation or Preference of days, to be an hiſtorical token of their turning from the Goſpel; and* Chriſtians *ought not to be judged for rejecting ſuch Cuſtoms*, &c. And purſuant to this Doctrine, ſome *Quakers* formerly have opened their Shops and followed their uſual Imployments on the *Firſt Day*, both in old *England* and elſe-where.

But behold how the Wheel is now turned! for the *Quakers* at *Delaware* being the commanding parts of the Aſſemblies, have lately made a Law to prefer the *Firſt Day* before others, calling it *The Lords Day*; ſo far are they now turned from their former Goſpel, Nay, and this Law has been put in execution too in *Weſt-Jerſey*, and that by none others but *Quakers*, cauſing ſeveral Perſons to ſuffer, one tryed at Court [but cleared by the Jury] after he had been impriſoned, for doing no more on the *Firſt Day* than thoſe who proſecuted him have been frequently

quently guilty of, *viz.* taking up a fettered Horſe, or Mare that had ſtrayed from him, that was in danger of being ſpoyled, he having been ſeeking the ſaid Horſe ſeveral days before 'Tis true the man was no *Quaker*, that thus ſuffered for taking this pity and honeſt care on his Beaſt and himſelf; But what then? muſt they needs ſhew to the world, that partiality, &c. is inherent to their beſt ſort of Apoſtacy? But if they now ſee the evil of their old Teſtimony of forbidding to prefer the *Firſt day* before another, why do they carry a double face, and not condemn it? O but that's the way to ſhew themſelves fallible, and ſo confeſs themſelves on even ground with other *Chriſtians*! here lies the pinch.

And G W. is upon the ſame double ſtrein too; for when T. S. asked, *Whether that* Quaker *did not ſin who ſewed a Doublet on the Sabbath day?* G. W. in *Truth defend.* &c. p. 21. Replys, *Where doſt thou read in the Scriptures, that men muſt do no Work on the Firſt Day of the week?* And yet the ſame G. W. in his Tryal at *Norwich*, when the Oath was tendered to him on the Firſt day, he excepted againſt it, becauſe it was tendered on the *Lords Day*, as he calls the firſt day, in p. 26. of the Book of his Tryal; But G. W might have ſeen in his Brother *S. Fiſher's Ruſtics*, that what is ſawce for the Goole is ſawce for the Gander alſo.

Here

Here ſeveral other things come before me, of the degeneration of my old Friends, both in Faith and Practice, which for a reaſon beſt known to my ſelf, I at preſent forbear to expoſe; for I know they think I have already done too much; and I hartily wiſh I may never do more of this kind, but that I may be imployed hereafter in what is more delightful to me, but be it as God Almighty ſhall diſpoſe me; for methinks I already hear the bitter Treatment I muſt have from my Neighbours, my old Friends round about, far and near. And how the Preachers thunder out Woes and Judgments againſt me. But this I the leſs value ſeeing 'tis an advantage the Preachers have had in all Ages above other men, to preach their pleaſure againſt thoſe who offend them, and that without controul. Hark alſo how they caution and warn their Hearers, not to read ſuch Books as this, whileſt with their other Tongue they bid them, Try all things.

But I have faith to believe, that the Propheſies they utter againſt me ſhall be as falſe as [I am informed] *W Penn's* was againſt *T. Hicks*, viz. *So ſure as God liveth — The Lord will make thee an Example of his* FURY, *and thy head ſhall not go down to the Grave in Peace, and by this ſhalt thou know* (ſays he) *that not a Lying nor Deluſive, but a true and Infallible Spirit hath ſpoke by me*; ſee *Reaſoning againſt Reaſon*, p. 181. Now whether W.P. did not there bely the Spirit of God? for I

do

do underſtand that T H. dyed at Peace in his bed, and with great ſatisfaction.

But as 'tis noted in the Title page, I am not the man that gives out things to lay open wickedneſs, but that men may take warning, and fear, and come to know themſelves.

AN APPENDIX.

THe caſe with me is juſt as with *S. Fiſher*, p. 736 viz. *That flood of Follies and Abſurdities, that Cloud of Confuſions and Contradictions, which Shutters it ſelf up and down by plats in ſundry Showers, throughout the ſundry pages of thoſe mens Books, Every Eye that reads them* [as they lye at a diſtance] *may poſſibly not ſee ſights of them eaſily; Therefore have I called ſome few of them out* [for the whole Number paſſes my skill to caſt account of] *and clapt them together a little cloſer, Not ſo much to ſhame them, as to honour the Truth, which they would ſhame; That they may be the more ready to be read, and apparent to the view of every ordinary Capacity; That any* [ſave ſuch as ſeeing will not ſee] *may ſee the Sword of the Lord already laid*

right Eye of the Idol [Prophets.] Thus far S. Fisher. So I shall proceed to enlarge upon a few particulars.

First, At *Number* 8. I have Noted, that G. W. excuses that Blasphemy there set down of *S. Eccles*, in *Serious Search*, p. 58. he undertakes to direct S *E's* Intention in this matter, and gives us to understand that S. E. did not intend as he writ and published; for tho' he said it of G F. yet he intended it only of Christ; so it seems he spoke or writ one thing, and meant another. And such a one as does so, W. P. says [in his Rebuke, p. 8.] is no better than one of the worst of Knaves. So here G. W. is vindicating one of the worst of Knaves by his sincere hearted Brother W. P's rule. They are his own words let them share the matter as well as they can between them.

But says G. W. *It is a little failure in Syntax*; that is to say, S E. failed a LITTLE in the Joyning of his words. Thus they can excuse blasphemy, when uttered by their own Friends; but if any of their Opposers do but write *A* for *THE*, *You* for *Thou*, or fail in a word, Oh! then they cry out, Forgery, Lyes, Blasphemy, and what not (as I could give many instances) Then it is not a little failure in syntax only, which the Law of Charity would not take notice of; But if a *Quaker* write that which is ten times worse, then they can use the Papists art to *Direct their Intention*. Pray read else in the Book call'd

The

The Myſtery of Jeſuitiſm, begin at p. 122. and ſee if *George* does not here teach people how to equivocate exactly like the Jeſuites.

Now let all Intelligent people weigh and ſeriouſly conſider, whether this be like the ſimplicity and ſingle heartedneſs that the *Quakers* pretend unto, for them to write *one thing*, and ſay themſelves *they mean Another*, or do not intend all they ſpeak or write; [or as in the Title page] *for cauſe otherways to word the matter, and yet intend the ſame*: juſt as *S. Fiſher* ſays of the Prieſts, p. 179. *Shameful Shiftings from ſenſe to ſenſe, Miſerable Marrings from Meaning to Meaning, ſo that one can hardly know where, nor how to find them, nor what they mean*; *But* (ſays he) *WE moſtly or EVER keep to the true, honeſt, ordinary and plain ſenſe of the words, as they lie open and clear to, EVERY ordinary and common Capacity, that is willing to know and do the Truth.* Thus far S. F. but whether the *Quakers* do this, I leave to the judgment of all Impartial Readers of this Book, of which take a further inſtance, *viz.*

They having in their Books called the Scriptures *Carnal, Death, Duſt, Serpents Meat*, &c. & ſome of their own writings, they call, *The Word of the Lord, The Word of God, The voice of Wiſdom*, &c. G W. in *Quakers plainneſs*, p. 71. Replys, *That ſuch Titles therefore have been not Strictly, but figuratively placed* on ſome Books, ſo here, it ſeems, they do not keep to the ordinary

literal, true, honest and plain import of the words, but they must be understood in a Figurative sense.

Again, on the other hand, tho' the *Quakers* one while teach, *That all Figures were ended by Christ*, yet G. W. directs the intention for that time, in his *Timerous Reader*, p. 4. where he lets us know, *They do not intend All, but some*, viz. the Figures under the Law; And also there justifies their writing or speaking in Figurative Speeches, Metaphors and Metonymyes, and defends it from Scripture. But here let G. W. turn back to another of his own Books call'd, *The Divinity of Christ*, and Read these words in Epistle (about figurative Speeches) viz. *We charge that* [Priest *Danson*] *shew us a Verse in Scripture, that speaks such Language, and where one word may be put for another by Metaphors, and so leave People in doubts and Questions.*

Mark Reader, does not here need some *curious distinguishing* and *otherways wording the matter*, to Reconcile these Doctrines & clear themselves of the Guilt of what they condemn in others.

And seeing those high Titles they give their own Books are Figurative (as they say) let them therefore direct the intention next time they print, so as we may know, whether those Titles they have given the Scriptures, are figurative too, viz. *Death Duſt, Carnal, Serpents Meat*, &c. for I cannot yet find in their Books, whether

whether they intend their Titles to be Figurative or Real; for they should not leave people in Doubts and Questions, by putting one word for another, by their own Doctrine; Nay, if we may believe S. *Fisher* they do keep to the plain, true, honest, ordinary Sense of the words, as they lie open and clear to common Capacities. By which it appears, their faith is, that the Scriptures are Really *Carnal*, *Death*, *Dust* and *Serpents Meat*. But then pray, what are their Books? what Names can be found out or invented bad enough for their Books, seeing G. W. in *Quakers plainness*, p. 71. positively asserts, It was NEVER their intentions to bring their Books in Comparison with Scriptures, but prefer the Scriptures before All Books [O Rare and Bale! says S. F p. 145]

but if on the contrary, they intend the said Titles given to the Scriptures, to be figurative; And if G. W. be Sincere in pretending to prefer the Scriptures above their books, then surely their Books should have had the worser Titles, and the Scriptures the better Title.

Good Reader weigh this point well; for if these *Quakers* do not really and indeed prefer their own Books above the Bible, why can they not call the Scriptures, *The Word of the Lord, or Word of God*, in a figurative sense, as well as call their own books so in a figurative sense?

Therefore I am bold to affirm it, as my real

sense

ſenſe, that thoſe late confeſſions they have made, in pretending a preference of the Scriptures above their own Books, is groſs Equivocation and Hypocriſie, ſo long as they juſtify their old Doctrine in the caſe.

Behold! how theſe men deſerve to be mockt as *S. Fiſher* Mocks the Prieſts, *viz. They ſing their Old New Song to the Tune of the Truth turned out of doors*, p. 726. For do but read another ſhort inſtance alſo about Chriſt; G. F. in his *great Myſtery*, &c. [as in *Heb.* 2. 10.] *ſaith Chriſt, took on him the Seed of* Abraham. And in p. 223. *Arreign. of Popery*, he ſaith, *the Seed of* Abraham *is the Saviour of the world.* Thus it ſeems Chriſt took the Saviour of the World of the Virgin *Mary*. But if that was the Saviour that Chriſt took, what is Chriſt that took that Saviour? Conſider that. However, here he lets us know, that what Chriſt took of the Virgin, is both the Seed and the Saviour of the World, Both which W. P. expreſly denys in *Chr. Quaker*, p. 97. where he largely declares, *That 'tis the Light in man that is this Seed, and not what Chriſt took of the Virgin; And that this Light* EVER *was in* ALL *Ages, Sufficient and Saving*, Reaſ. Ag. Rail. p. 16.

Now chuſe Reader, whether to take to this Faith publiſhed in the year 1674. by *W. Penn*, or that publiſhed a dozen years before by *G. Fox*, or their more new Faith, now publiſhed in the Year 1695. in anſwer to Dr. *Lancaſter*'s Que-

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ſies before cited. Great is their Confuſion throughout their Books, eſpecially about *Chriſt* and the *Scriptures*; and G. F. tells in his *Several Papers for the ſpreading of Truth*, p. 17. *That God is not the Author of Confuſion; but ſuch hold the Truth in Unrighteouſneſs.*

And G. W. and his Brethren in their Books frequently call to Prieſts and Profeſſors for Signs or Proofs of their Miniſtry, ſaying, *Have you the ſame* POWER *and Spirit that gave forth the Scriptures?* See the Epiſt. to *Divinity of Chriſt*. Again, G. W. in his *Enthuſiaſm above Atheiſm*, p. 5. ſays, Timothy *and* Titus, *and others who had* GIFTS *in them for the Miniſtry, were Approved; but this is no Proof that theſe Oppoſers Miniſters are either ſo gifted or approved.* Now, may not their Oppoſers ſay the ſame, *viz.* Neither is it any Proof that the *Quakers* Miniſters are either ſo gifted or approved.

Again, G. W. in anſwer to *R. Baxter*, p. 16. *We never underſtood that they that ſet up theſe Prieſts were called as* Peter *or* Paul, *or the Elders who had* POWER *to lay on the Hands, that the holy Ghoſt fell on the Party on whom they laid their hands.* [And I ſay, let us ſee but one *Quaker* thus called.]

But now take Notice, that when others demand a Sign or Proof of the *Quakers*, of their call to the Miniſtry, or to prove themſelves to be more the Miniſters of Chriſt than others are, Then they turn the t'other face, and tell them, *That*

That was a foolish and an Adulterous Generation, ſeek a Sign. Thus G. W. in *Quakers plainneſs*, p. 34. Now I ſay, 'tis true, our Saviour did ſo upbraid the *Jews*, and might very well, for he had ſhewed Sign upon Sign, and wrought very many Miracles amongſt them, and done many mighty Deeds before them; and yet for them to cry out for more, was indeed foolish. But what is this to the *Quakers*, who produce No ſuch Miracles, No ſuch Signs, No, No more than other Profeſſors? Muſt all others therefore be a foolish Generation for asking a Sign or Proof of the *Quakers*; and yet the *Quakers* not foolish in demanding the ſame of others? O conſider the conceited Confidence, Arrogance and Pride of theſe Men! I pray God give them Humility and Charity inſtead thereof.

But notwithſtanding, though the *Jews* were ſuch an Adulterous Generation, and had ſo many Miracles wrought before them, yet Jeſus Chriſt promiſed them one Sign more, and that doubtleſs was the greateſt Sign of all. Therefore if theſe *Quakers* will hold to this Scripture (which they ought to do, ſeeing they bring it againſt others) they then ought to give this Adulterous Generation one ſign; and that doubtleſs would be more convincing then all their Books, and what-ever they can ſay.

Of Infallibility.

WIlliam Penn in his *Rebuke to 21 Divines*, p. 22 says, *We are horribly abus'd in saying, we pretend all our Ministers to be Infallible.*

But whether what W. P. here says be true, Read what the same W. P. says in *Judas and the Jews*, p. 43. viz. *Our Ministry is of God, it stands in the Power of the living Spiritual Gift of God.* And in *A True account*, &c. p. 18. says, *We have Thousands at our Meetings, and none of us dare speak a word, but as eternally moved of the Lord.*

Now observe, That which is spoak by the eternal Motion of the Lord must needs be infallible, or nothing is Infallibly spoke. Therefore is not this rather horrible falsity, Deceipt and Double dealing in W. P. &c. especially seeing G. W. largely declares in his *Voice of Wisdom*, p. 33 *That they that want Infallibility are not true Ministers.*

Besides, G. F. says, *Their preaching is from Conjuration, that is not spoken from the Mouth of the Lord—— All you that speak, and not from the Mouth of the Lord are false Prophets*; see his *Answ. to the West. Pet.* p. 25. and *Sauls Errand*, &c. p. 7. And in *Truths defence*, p. 107. and *News from the North*, P. 1. and other Books, they declare what themselves write and speak, *To be from the*

of the Lord. And alſo in *Gr. Myſt.* p. 267. ſays, *The Quakers are the only Miniſters of Chriſt.* And *E. Burroughs* ſays, p. 318. 462. *All that ever own God and Salvation, ſhall own us*——Wee are of one Mind and one Soul.

But though I have ſufficiently ſhewed they are not of one mind and Soul, yet here follows after more of their Temporizing Claſhes, which they write ſuiting the Times and their own Intereſt, *viz.*

Of Temporizing.

1. *G. Fox* to the Parliament of the Common Weal, &c. p. 8. 1659. ſays, *Let All thoſe Abby Lands that are given to the Prieſts, be given to the poor of the Nation.*

But facing about in 1686. W. P. in Preface to *Perſwaſive to Moderation*, ſays, *Far be it from me to Solicite any thing in Diminution of the juſt Rights of the* Church of England; *let her reſt protected where ſhe is.*

E. Burroughs, p. 103. ſays, *You are in the Witchcraft who receive Commands from without, from the Letter.*

But to go round again, in 1675. p. 36. *Englands Intereſt*, W. P. ſays, *we ſay Holy writ is the declared Fundamental Law of Heaven.*

Note, how W. P. confounds himſelf or deceives his Readers, or both, for in his *Rejoynder*

(as

(as aforesaid) he takes up several pages to prove the Scripture Corrupt and *uncertain*, so much slighting it that he terms it *J. Faldo's Uncertain Word of God*, p. 39. and yet here calls it, *The declared Fundamental Law of Heaven.*

3. *E. Burroughs* in An Epistle, 1661. *Keep close to the Lords, and to the measure of himself, made manifest in your own hearts; for unto THAT you were directed to, in the beginning, and in it is your safety and preservation to the end.*

But afterwards, W. P. controuls this plea of E. B. in his Breif Exam. p. 11. saying, *The Enemy is at work to scatter the minds of Freinds, by that loose plea.* viz *What hast thou to do with me? Leave me to my freedom, and to the Grace of God in my self*, &c

4. *W. Smith's Primmer*, p. 46. *Give Honour to whom honour is due; But to a proud*, heady, *high minded man, there is no honour due, Though he may be great in the World, and in place to Rule.*

But G F. in a time of need, could say, *I honour ALL men, much more the King*; see G. F's Tryal, *&c.* p. 8. And G. F. in his Papers to the *Presbyterians*, p. 2. says, *All Kings have sprung up in the Night, since the days of the Apostles, among the Anti-christs.*

Note the harmony, Notwithstanding their saying, They are of one Mind and Soul.

5. *E. Burroughs* Advice to the Parliament, 1659. says, *It was through Ignorance that the* [illegible]

 [illegible]

ubjected to hereditary Government, or to the Government Standing in a ſingle Perſon ſucceſſively——and our Nation hath been under the Bonds of Slavery in this reſpect.

But let us hear what contrary Doctrine G. F. preached, when Times were turned, 1664. *If I could take any Oath at all* (ſays he) *I could take that Oath*; viz. the *Oath of Allegiance*, which Oath binds to the King, his heirs and Succeſſors) ſee his *Tryal, &c.* Behold! what good can be expected from that People, whoſe Leaders are ſuch Temporizers! But Note, this laſt paſſage of *E. Burroughs* is left out of his Works, Printed 1672

6. *Quakers Vindication*, p. 3. by G. W. and 24 more, 1693 given to the Parliament, where they accuſe *F. Bugg* of Juſtifying *Cromwels* Uſurpation, which they ſay was teſtifyed againſt by E. B. and others.

But pray hear how *E. Burroughs* teſtified againſt *Cromwells* Uſurpation, p 552. *The Lord gave thee* [Oliver Cromwel] *the Necks of Princes to tread upon, their Dominions to inherit.* And to the Kings party, he ſaid, *To All you called* Delinquents, Cavileers, *Thus ſaith the Lord, my Controverſie is againſt you, even my hand of Judgment is upon you already, and you are become curſed in all your Hatchings——and you and your Kings and Lordly Power, ſhall be enſlaved by the Devil, in the Pit of Darkneſs in everlaſting Bondage, where he ſhall reign*

reign your Lord and King for evermore, &c. *Given under my hand, and ſealed by the Spirit of God, through E. Burroughs.*

Note, this Paſſage was taken out of E. B's *Trumpet of the Lord* p. 9 but left out of his Works in the reprint. Surely they did not believe E. B. was ſo moved, or that his Meſſage was ſealed by the Eternal God, elſe why did they leave out this Notable Propheſie? Thus not only their Temporizing is ſeen, but alſo the deceit and falſity of G. W. and his 24 Brethren, for pretending, yea, declaring to the Parliament, that E. B. Teſtified againſt the Uſurpers, when indeed it was the King's party that he Teſtified againſt, and juſtified *Cromwells* Rule. But as I have before noted, that they have mended, pieced and painted G. F's Journal, ſo it appears [in this reſpect] they have done the ſame by *E. Burroughs* Works, and others. Now becauſe G. W. and his 24 Brethren ſpeak of others, as well as E. B. that reprehended *O. Cromwels* Uſurpation, let us hear what *G. Fox* ſays in the caſe.

7. *Counſel and Advice*, &c. p 37. *Let thy Souldiers go forth with a free willing heart, that thou* (Oliver Cromwell) *may rock Nations as a Cradle.*

And in his Papers to the *Preſbiterians*, p. 9. he wrote againſt the King, calling thoſe *Traytors* againſt Chriſt, who deſire an earthly King

And, in his Papers to the Parliament, 1659. about Tythes, he bids them *ſell all the late Kings Parks and his Rents, and give to the Impropriators.*

But as ſoon as the King came in, viz. June the 5. 1660 they faced about again, and publiſhed a Declaration, ſigned by G. F. and 12 more, where in p 4. they ſay, *They Love, own and honour the King*, &c.—I could cite more but let theſe ſuffice at this Time.

Concerning Papiſts.

A Caveat again Popery. p 37. Eng. Intereſt, &c p. 4. b th by W. P. *The Papal Intereſt is a Combination againſt good Senſe, Reaſon and Conſcience. Whether in caſe they could not be conformed to, they would allow a Toleration, were they powerfull? Whether in caſe they ſhould ſay, Yes, we ought to believe them, ſince it is one of their moſt ſacred Maxims, Not to keep faith with Hereticks*, &c.

But to go round again, Read p. 6. of *The Pennſilvania Defence of the D. of* Buckinghams Book, And p. 22 of *A Reply*, &c. by G. C. (i. e. *Gulielmus Calamus Anglica, William Penn*) publiſhed after *K James* came to the Crown, viz. *I muſt tell him* (i. e. the *Church of England* man) *I cannot admire his Wiſdom, Manners or Juſtice in his Reflections upon the* Roman Catholicks, *after the Aſſurance of ſo great an ONE* [illegible]

given him and his Freinds, of their Security and Protection — One thing I muſt ſay, Roman Catholicks *have been Loyal in* England & Holland, &c. See more in the aforeſaid books to the ſame; urpoſe

Now let us hear what ſome *Quakers* ſay in two Addreſſes they made to K *James*, one in *April*, 1687. *viz. We Pray God to bleſs the King and his Royal Family*, &c. The other Addreſs, in *June*, 1687. viz. *We cannot but with grateful hearts both admire and acknowledge the Providence of God, that made the Kings Retireing* (into Scotland) *give a happy Turn to his Affairs, to the defeating and diſappointing the Deſigns of his Enemys — We do juſtly conceive our ſelves obliged to praiſe God for his goodneſs in carrying him Through and over ALL his Troubles.*

Now, as affectionate as they were to K. *James*, they could not by their Prayers help him in thoſe Troubles that followed, nor did they by their Spirit of Diſcerning tell him of it before hand (no more then other Profeſſors) But rather that he was Secure, and got thorough ALL his Troubles. But it appeared they were greatly deceived therein.

What ſhall I ſay to my old Freinds, but as one lately ſaid, viz. *Fret not at Inſtruments, neither look ſo much at them, as at the Righteous Hand that is turned againſt you. Thoſe who are*

knew the way of the Lord, and afterwards gave way to a Spirit of deceit, Hypocriſie, Temporizing and Formality, ſuch muſt be laid open, and are more to be Teſtified againſt, than the very Heathen or open Prophane.

Thus *Reader* this Book helps thee to ſight of many of their Sayings and Unſayings, backward and forward, Contradictions, Confuſions and Rounds, yea, Round and Round again, Condemning, Confuting and Confounding themſelves, and one another, eſpecially *George Whitehead*, *George Fox* and *Wm. Penn*, chief leading Men among the *Quakers*, as may be ſeen throughout this Book. Yet notwithſtanding all this, I know my old Friends ſo well, that I expect and doubt not, but that they will have that ſtupendious Confidence, as to deny all this, (or at leaſt not confeſs it) and ſay, *'Tis falſe, and horrid Slanders*, &c. *Though we read it, though we ſee it with our Eyes, and though we hear it with our Ears, yet our Senſes muſt all be deceived*, and ſo in *Quakers Challenge*, p. 3. *The* Quakers *only are in the Truth, and* NONE *but They.* What elſe may I ſay! God in his Infinite Mercy open the Eyes of all ſincere hearted (though not ſo diſcerning, yet) well meaning Chriſtians, and deliver them from ſuch ſtrange Deluſion, as he is in a good meaſure done for me, bleſſed be his Name forever.

Poſtſcript, a way of Queſtion,

To the Leaders of my Old Friends

BEcauſe W. P. in his *Rejoynder*, p. 312. declares, *That he and his Brethren make it their buſineſs to* CONTEND *through all Difficulties to promote this glorious Diſpenſation of Light in the World.* Therefore if you will abide by this, and not decline this Teſtimony too, but that you make a Reply to this foregoing Treatiſe, pray let *Lyes*, ‖ *Equivocations*, *Reviling* and *Sophiſtical Wrangling* be no longer your Refuge in the caſe, ſo much uſed by your Brother *Elwood* againſt G. K. till ſeveral of his own Brethren were aſhamed of it. And if you expect God ſhall proſper you, let that be condemned that is condemnable by his Truth, and no longer juſtifie all by the lump, as you have done formerly: And along with the reſt, I deſire you give a plain honeſt Anſwer alſo to this Queſtion, viz.

‖ *Wherewith S. Jerings ſtate of the Caſe is ſtored, ſee G. K's Anſwer.*

Why this following Doctrine, ſo frequently preached form'rly by antient Friends, is now let fall, and not preached by any of you, viz.

I the Light will overturn Nations, Kingdoms and gathered Churches, that will not own me the Light in them. I will make you know, that I the Light am the true Eternal God, p. 11. *Light and Life, &c.* Again, *News out of the North*, p. 15. *I am the same Door that ever was* (says G. F.) *the same Christ, to day, yesterday, and forever, the Light is the Eye that sees it.* Again, *Quest. to Professors*, p 27. *Doth not the Name* [Christ] *belong to the whole Body, and to every Member of the Body, as well as to the Head* Again, *News from the North*, says, *I speak, the same Seed, which is Christ* (says G. F.) *and if the Seed speak, which is Christ, he hath no other Name.* Again, *Saul's Errand to Damascus*. p. 7, 8. *If Christ be in you, must he not say, I am the Way, the Truth, and the Life? — And he that hath the same Spirit that raised Jesus from the dead, is equal with God, viz.* the holy Ghost, *see great Mystry*, p. 66, 127. To be short, I omit much more such Doctrine from divers others.

Now I say, seeing you have hitherto justified this as Gospel, and Christian Doctrine in those who published it, why do you not continue to preach it, as they did, seeing also 'tis the Faith or Belief of all you Preachers in general, That when you preach or pray, 'tis not you, but Christ in you that prays. I prove this to be your Belief by these two Reasons,

First, You do never in your Meetings pray in

for Pardon or Forgiveness of Sin (Not that I have heard in Twenty years due attendance) for ſeeing 'tis Chriſt in you that prays, there is no need of it, he being without ſin.

Secondly, You do not pray to Chriſt, becauſe it being Chriſt in you that prays, it is abſurd for Chriſt to pray to himſelf.

But I'll take leave to tell you, (*and prove it too, if need be*) That you are of a different Faith in theſe two things from the Apoſtles, Saints and Martyrs, yea, your Faith of Principle herein is contrary to all the primitive *Chriſtians* in general; for the Scriptures, Church Hiſtory and Book of Martyrs ſhew, that their Religion led them to pray publickly for Pardon for their Sins, and ſome even at the point of Death; and alſo both Apoſtles and other Chriſtians frequently prayed to Jeſus Chriſt, as well as to God the Father.

Indeed your Preſumption in this Anti chriſtian Principle is to be lamented, for when ſome of your Fellow Miniſters have been guilty of *Whoredoms, Adulteries*, &c. though not then openly known, yet theſe men, thus ſecretly guilty, cannot ſtoop, no more than you, to pray for Pardon for their Sins, but ſtill keep to their common Form in Prayer; and this is a Truth known to more than your ſelves. Now I ask you, Whether do you believe 'tis Chriſt that prays in theſe men too, as well as in you, who may not ſo be guilty?

guilty? Pray anſwer in Truth and Sincerity to this and the reſt of the particulars, or otherwayes e ilent; but I have cauſe to believe you will do neither, but rather, as G. W. has of late years done, in anſwering Books, as I have ſeen, where he has not taken notice of ſcarce a twentith part of a Book, but only ſend out ſomething, and call it an Anſwer, to Pleaſe your People, and that they may have ſomething to ſay, when people cry, where is the Anſwer to ſuch or ſuch a Book?

Now I ſincerely profeſs, that I have done nothing herein but with an honeſt deſign, not having wilfully or knowingly wronged either Books or Authors, in any one paſſage; Therefore I propoſe this to you Preachers, who publickly accuſe us (that have lately printed) calling us, *Apoſtates*, *Lyars*, and that we have both abuſed you and your Friends Books (in falſly citing Paſſages out of the ſame, and wronging their ſenſe, and the like) to come forth to prove theſe Charges in the face of the world, and if it be found that we have indeed therein wronged you (Errors of the Preſs and other caſual Miſtakes excepted, which are incident to all) you ſhall (in juſtice and equity) have publick Satisfaction. Come *S Jewings*, Come *John Simcock*, Come *John Rodman*, *Jude. Allen*, *W. Gabitas*, and all other falſe Accuſers, appoint a publick Meeting at *Philadelphia*

Philadelphia at a Months warning, by a few Lines under your hands, put at ſome Publick places in *Burlington* and *Philadelphia*, and (giving me alſo under your hand, that you intend no other) and I promiſe in the behalf of my ſelf and Friends, to meet you, if God permit, provided it be in ſome publick place where all may hear how you prove your Charges; Come forth I ſay fairly to prove your Charges, and no longer ſkulk backbiting, belying and abuſing of us in your own Meeting-houſes, as you do, where you will give none leave to anſwer you.

But I muſt tell you plainly, I know you ſo well that I expect no ſuch fair dealing at your hands.

Therefore I'll give the world a Sign, by which they may know that you do not only abuſe, bely and Charge us falſly in this caſe, but alſo, that your own Conſciences tells you that you are guilty of ſo doing. The Sign is this; If you know and are conſcious to your ſelves that you have and do ſo bely us, *&c.* then you'll not come forth, according to this Propoſition; But if you find you can get the leaſt advantage of us, by out-witting or otherways wording the matter (tho' with never ſo much falſity) Then you'll come forth, and be glad I give you this opportunity. And by this SIGN ſhall you be Proved. Thus my Conſcience bears witneſs, that I am clear of the guilt of your charge. Therefore (as ſays W. P.) *with Religious boldness I ſubſcribe your Friend,* Daniel Le[illegible]

A COPY of A LETTER

Sent to the Author by a Perſon of Note, whoſe Name is left out, becauſe printed without his Knowledge.

Eſteemed Friend D. L.

I Have perused thy Book, entituled, *News of a Trumpet ſounding in the Wilderneſs &c.* in which thou haſt diſcovered and laid open the Myſtery of Iniquity more clearly than I have ſeen done by any other. And for thy labour and pains therein, I pray God of his Bounty to reward thee, and alſo protect thee from the cruel Effects of the Envy of thoſe People therein concerned, who being Potent round about thee, thou canſt expect no other Protection. Though perhaps the thoughts of the ſuddain ſtop that the *Philadelphia Quakers* met with, when they were ſo hot at perſecuting G. K. and his

his Friends, may in ſome degree check them, and hinder them from doing what otherwiſe they would. Since I was with thee at *Burlington* in 16 72. I have thought God Almighty was then fitting *thee for* ſome purpoſe, becauſe of the ſuddain and Miraculous Recovery, in great part of thy Speech, from that extream impediment of Stammering, which thou had when I was with thee two years before; and I remember I heard thee then ſay, thou hadſt it from a Child: I call it Miraculous, becauſe I have known many to have ſuch Impediments, but never before did I know any to looſe it, and Recover their Speech again.

The currant of great part of thy Book excellently confirms my Obſervation of the *Quakers*, *viz.* That their Religion really conſiſts in a croſs Method to all other Societies of *Chriſtians* that ever were in being; For ſuch things as are indeed Fundamentals of the *Chriſtian Religion*, they account Vicities, Circumſtantials & ſmaller matters, and care not how confuſedly they preach them. But what are really Circumſtantials

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Concerning Papists.

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for Pardon or Forgiveness of Sin (Not that I have heard in Twenty years due attendance) for ſeeing 'tis Chriſt in you that prays, there is no need of it, he being without ſin.

Secondly, You do not pray to Chriſt, becauſe it being Chriſt in you that prays, it is abſurd for Chriſt to pray to himſelf.

But I'll take leave to tell you, (*and prove it too, if need be*) That you are of a different Faith in theſe two things from the Apoſtles, Saints and Martyrs, yea, your Faith of Principle herein is contrary to all the primitive *Chriſtians* in general; for the Scriptures, Church-Hiſtory and Book of Martyrs ſhew, that their Religion led them to pray publickly for Pardon for their Sins, and ſome even at the point of Death; and alſo both Apoſtles and other Chriſtians frequently prayed to Jeſus Chriſt, as well as to God the Father.

Indeed your Preſumption in this Anti chriſtian Principle is to be lamented, for when ſome of your Fellow Miniſters have been guilty of *Whoredoms, Adulteries*, &c. though not then openly known, yet theſe men, thus ſecretly guilty, cannot ſtoop, no more than you, to pray for Pardon for their Sins, but ſtill keep to their common Form in Prayer; and this is a Truth known to more than your ſelves. Now I ask you, Whether do you believe 'tis Chriſt that prays in theſe men too, as well as in you, who may not ſo be guilty?

guilty? Pray anſwer in Truth and Sincerity to this and the reſt of the particulars, or otherways ſilent; but I have cauſe to believe you will do neither, but rather, as G. W. has of late years done, in anſwering Books, as I have ſeen, where he has not taken notice of ſcarce a twentith part of a Book, but only ſend out ſomething, and call it an Anſwer, to Pleaſe your People, and that they may have ſomething to ſay, when people cry, where is the Anſwer to ſuch or ſuch a Book?

Now I ſincerely profeſs, that I have done nothing herein but with an honeſt deſign, not having wilfully or knowingly wronged either Books or Authors, in any one paſſage; Therefore I propoſe this to you Preachers, who publickly accuſe us that have lately printed) calling us, *Apoſtates*, *Lyars*, and that we have both abuſed you and your Friends Books (in falſly citing Paſſages out of the ſame, and wronging their ſenſe, and the like) to come forth to prove theſe Charges in the face of the world, and if it be found that we have indeed therein wronged you (Errors of the Preſs and other caſual Miſtakes excepted, which are incident to all) you ſhall (in juſtice and equity) have publick *Satisfaction*. Come *S Jewings*, Come *John Simcock*, Come *John Rodman*, *Juda. Allen*, *W. Gabitas*, and all other our Accuſers, appoint a publick Meeting at

Philadelphia

Philadelphia at a Months warning, by a few Lines under your hands, put at ſome publick places at *Burlington* and *Philadelphia*, and (giving me alſo under your hand, that you intend no other) and I promiſe in the behalf of my ſelf and Friends, to meet you, if God permit, provided it be in ſome publick place where all may hear how you prove your Charges; Come forth I ſay fairly to prove your Charges, and no longer ſlie back-biting, belying and abuſing of us in your own Meeting-houſes, as you do, where you will give none leave to anſwer you.

But I muſt tell you plainly, I know you ſo well that I expect no ſuch fair dealing at your hands.

Therefore I'll give the world a Sign, by which they may know that you do not only abuſe, bely and Charge us falſly in this caſe, but alſo, that your own Conſciences tells you that you are guilty of ſo doing. The Sign is this; If you know and are conſcious to your ſelves that you have and do ſo bely us, *&c.* then you'll not come forth, according to this Propoſition; But if you find you can get the leaſt advantage of us, by out-witting or otherways wording the matter (tho' with never ſo much falſity) Then you'll come forth, and be glad I give you this opportunity. And by this SIGN ſhall you be Proved. Thus my Conſcience bears witneſs, that I am clear of the guilt of your charge. Therefore (as ſays W. P.) *with Religious baldness, I ſubſcribe your Friend,* Daniel Le[illegible]

A COPY of
A LETTER

[illegible]nt to the Author by a Person of Note, whose [illegible] Name is left out, because printed without his Knowledge.

Esteemed Friend D. L.

I Have perused thy Book, entituled, *News of a Trumpet sounding in the Wilderness &c.* in which thou hast discovered and laid open the Mystery of Iniquity more clearly than I have seen done by any other. And for thy labour and pains therein, I pray God of his Bounty to reward thee, and also protect thee from the cruel Effects of the Envy of those People therein concerned, who being Potent round about thee, thou canst [illegible] no other Protection, Though per[illegible] the thoughts of the suddain stop that *Philadelphia Quakers* met with, when were so [illegible] personating G. [illegible] and

his Friends, may in ſome degree check them, and hinder them from doing what otherwiſe they would. Since I was with thee at *Burlington* in 16 72. I have thought God Almighty was then fitting *thee for* ſome purpoſe, becauſe of the ſuddain and Miraculous Recovery, in great part of thy Speech, from that extream impediment of Stammering, which thou had when I was with thee two years before; and I remember I heard thee then ſay, thou hadſt it from a Child: I call it Miraculous, becauſe I have known many to have ſuch Impediments, but never before did I know any to looſe it, and Recover their Speech again.

The currant of great part of thy Book excellently confirms my Obſervation of the *Quakers, viz.* That their Religion really conſiſts in a croſs Method to all other Societies of *Chriſtians* that ever were in being; For ſuch things as are indeed Fundamentals of the *Chriſtian Religion*, they account Vicities, Circumſtantials & ſmaller matters, and care not how confuſedly they preach them. But what are really Circumſtantials

circumstantials or smaller matters, as Tythe, &c. &c. (and not of necessity for a Christians practice) they make the Fundamentals of their Religion. And yet, as thou hast noted, they are Hypocritical in the practice of most of those things too, as might also be instanced in divers other things: I will name two.

First, They make it matter of conscience not to sing *Davids* Psalms, and yet they use another way of singing in their Meetings, and make a great noise with it too, especially when any fluent or thundring Preacher comes amongst them; yea, many of them have written in Prose or Rhymes, which is to be sung; and as I remember *W. Rathy* and *J. Coal* call some Rhimes that they have written by the Name of *Songs*, so that it seems People may sing the *Quakers* Writings, but not *David's*, by their allowance.

2dly, They pretend Conscience not to Honour or Respect their Superiours, by putting off the Hat, but they will bow the Body, and pray what's the difference? I take bowing the Body to be a greater

Respect

Reſpect than doffing the Hat. But though they cannot doff the Hat to others, yet thoſe *Quakers* who are wealthy, that live in great Towns and Cities in *England*, love Hat Honour ſo well, that they cauſe their Apprentices to doff their Hats and ſtand bear headed before them; this their Conſcience will allow.

Again, as to *Fighting*, thou has well noted their Hypocriſie and wheeling and turning about both in their Writings, and alſo in their Actions about *Delaware* River. But I wonder how thou came to neglect that notable Inſtance of my old Friend and Acquaintance *Walter Clark*, an antient Preacher, now Governour of *Rhode-Iſland*, who has given ſeveral Commiſſions to Maſters of Veſſels and Privateers to fight the *French*, *&c.* to defend which and his Commiſſionating the Officers of the Train-bands under his Government, (and ſometimes heading the ſaid Train-bands himſelf on his lofty prancing Horſe, and Souldier-like, cauſed the Inhabitants to ſign the Aſſociation on the head of the Drum) brings this Scripture for his De-

ſence, *Epheſ.* 6 12. *We wreſtle not againſt Fleſh and Blood, but againſt Principalities, againſt Powers, againſt the Worldly Governours, &c.*

Thus by little and little, Inch by Inch they come round, and can do that which at another time is againſt their tender Conſciences; yet I queſtion whether ever they'll be able to wreſtle down the worldly Governours with only little Guns, till they get great ones; as ſome of them do already maintain in Ships, notwithſtanding their Father *G. Fox* his Papers to the contrary. But do they think the world does not ſee their Hypocriſie in this and many other things? Yea ſure, and laughs at them too.

My Friend, I perceive thee not willing to enlarge, elſe I could have aſſiſted thee with many things out of Books, which I ſuppoſe never came to thy ſight, and eſpecially out of the Books of *G. Fox*, who was the firſt ſetter up of their Religion, as *W. P.* declares in his Preface to *G. F's* Journal; But methinks the world cannot

cannot but ſee *W. P.* turned *Painter* in that Preface; for he there declares the outward Vocation of *G F.* to be a Shepherd, and yet 'tis well known he was a Shoe-maker; But 'tis obſervable, that in *Luke* 2. we find, that the Shepherds were the firſt that preached Chriſt, the worlds Saviour; ſo G F. was the firſt that preached the *Quakers Chriſt*, therefore 'tis convenient he be recorded a Shepherd too, though in truth he was a Shoe maker.—— But in all *W. Penns* Preface, nor any where in the Journal can I find, that One Remarkable Paſſage of G F's having the Midwife ſo long attending on his Wife, expecting her delivery of ſome Child of Wonder (ſhe being near 59 years of Age) but at laſt brought forth no Child, and the Midwife diſmiſt: No, they thought it not convenient to inſert this, though ſo eminent a Paſſage; for it would be enough to give the lye to his pretended Spirit of Diſcerning

But as for *G. Fox* Books, I dare engage, the *Quakers* will never print a Collection of them; for there ſuch a meſs of Confu-

ſion as the World never ſaw the like, nor can all their art of Mending, Patching and Painting ever hide it.

I wiſh thou hadſt enlarged upon the *Quakers* exalting their own Sufferings above the Sufferings of Chriſt, and his Apoſtles, and Martyrs, viz. on that "Doctrine that ſays, *The Sufferings of the "People of God* called Quakers) *in this "Age, is greater Sufferings, and more Unjuſt "then in the days of Chriſt, or of the Apoſtles, "or in any time ſince*: Queen Marys *days brought not forth a Suffering more Cruel*—— *What "was done to Chriſt, or the Apoſtles was chiefly done by a Law, and in great part "by the due Execution of a Law*; ſee E. Burroughs Works, *p.* 273.

And though this was Reprinted by the *Quakers* in 1672. and alſo lately juſtifyed by the 24 *London Quakers*, yet I affirm it to be a grand vain-glorious Error and wicked Lye. For the Sufferings of all the Saints are not to be compared with the Sufferings of the ever bleſſed *Jeſus*. And yet the *Quakers* Sufferings were neither ſo Great, ſo Cruel, nor ſo Unjuſt, as were the

the Sufferings of the *Apoſtles* or *Martyrs*; for not one *Quaker* had then been put to death, *viz.* in 1657. when that Doctrine was firſt publiſhed. And let the *Quakers* ſhew by what Law the Apoſtles and Martyrs ſuffered ſo many various ſorts of Cruel Deaths, by thoſe Bloody Tyrants and how the Law was duly executed on them, or forever be aſhamed of this vain Boaſt, which has no parrellel among *Proteſtants*. Beſides, they come in as Advocates, and plead for all thoſe *Tyrants*, *perſecuting Papiſts*, and *Cruel Iriſh*, that Murdered ſo many Thouſands for Chriſts ſake, ſaying but about ſix Lines off, *and herein it "appears the Sufferings to be more Unjuſt, "becauſe what the Perſecutors of Old did they "did by a Law, and by the due Execution of "a Law*, &c.

But ſeeing theſe People have the Impudence to impoſe ſuch things on the World, in their Doctrine, 'tis no wonder that their Books of Controverſie are ſo ſtuft with *groſs Lies*, *grand Forgeries*, *wicked Perverſions*, *falſe Inſinuations*, and *ſhameful Calumnies*, as are the late Books

of

of *S. Jennings*, *T. Ellwood*, The *Peningtons*, *G. Whitehead*, *C. Proſe* and others I ſuppoſe thou haſt ſeen the Anſwers to them by *G. K. &c.* where in theſe things are made appear. But I muſt take leave. Only this;

I cannot but ſmile to ſee how like men driven to their laſt ſhifts, they thruſt in the *Reſolution of Souls* into the preſent Controverſie, though it be no part of the Controverſie; No, they can ſcarce write a Book but in that muſt go at one end or other on't; and this they do, thinking to fright ignorant People from having any converſe with *G. K.* or as *S. Fiſher* tells the Prieſts, *It may ſerve to fright ſome poor Fools*; though they have made it a worn Threed-bare ſtory, by ſo oft printing it in their Books

But I am conſidering where they will now ſhelter themſelves; for they have all along hitherto been battering at *G. K.* for his Contradictions and Inconſiſtencies between his former and late Books; and although they have done it in this juſt as *Fiſher* ſays of thoſe lewd Women

who being moſt Where, call Where firſt; yet now G. K. has cut down this Tree, under which they have all along ſheltered themſelves; for he has now not only acknowledged, but alſo Corrected his own Errors in Print. Now what remains, is for them to do the like, or elſe the very World will ſoon diſcern them as dry as the Fig-Tree which our Saviour curſed. *Farewell.*

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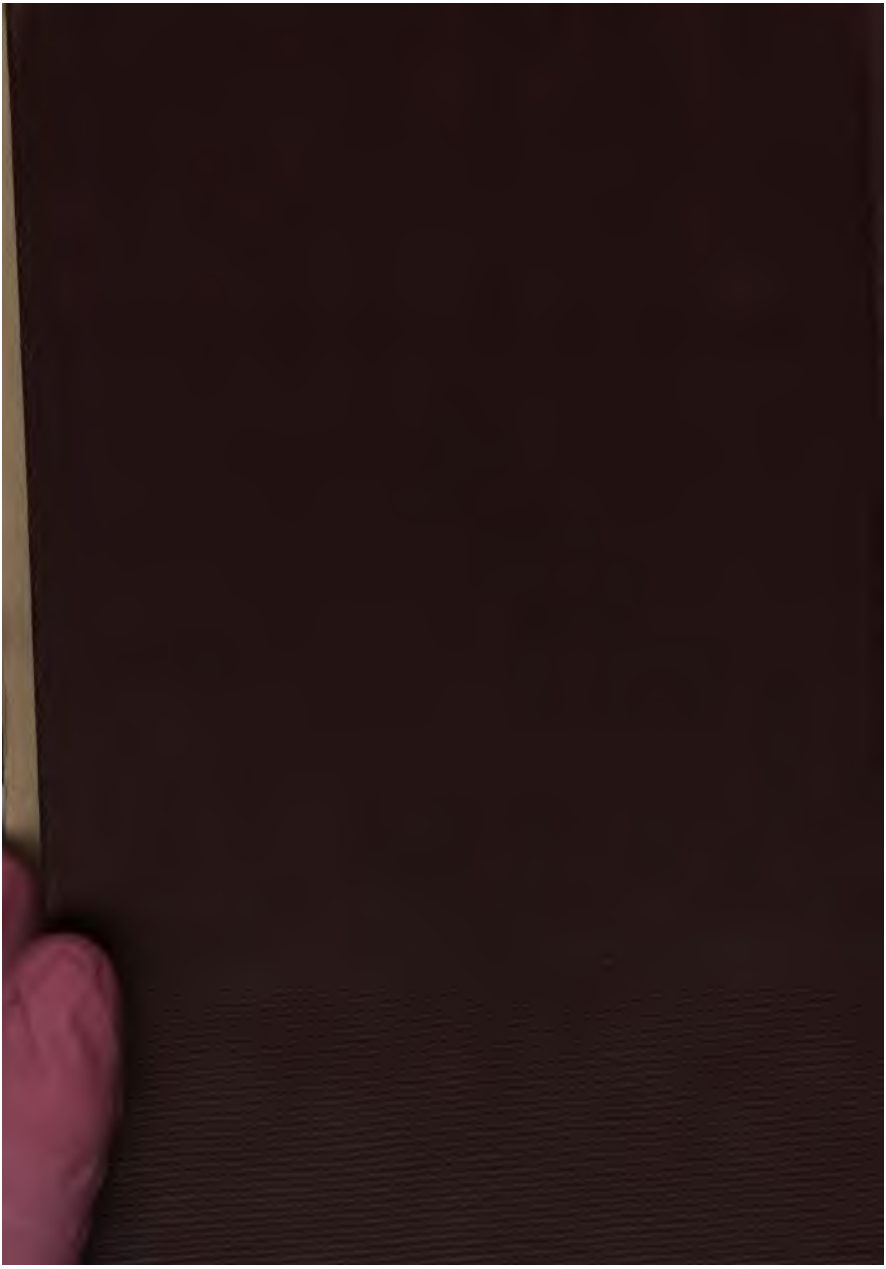
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